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ABSTRACT

This experiment examines a new psychological approach to foreign language study at the elementary school level. A principal objective is to determine the nature and importance of second language learning motivation in monolingual societies devoid of the daily living example of the target language and culture. A five-year French language sequence, consisting of an exchange of 1,200 correlated slides and tapes of the participants in the program and student- and teacher-made instructional materials, is described in the report. An experimental and a control group, beginning in grade 2, participated with their peers from Bethune, France, and Mossi children from Upper Volta, West Africa. Procedures, methods, results, and attitudinal questionnaires are presented. Concluding remarks indicate that the positive attitudes of the experimental group are attributable to the twinning of classes and the subsequent opportunity for interpersonal and intercultural exchange of audiovisual messages within a cultural context. For Volume 2, see FL 003 581. (RL)

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African Studies in French for the Elementary Grades
Phase II of a Twinned Classroom Approach to the Teaching of French in the Elementary Grades

Volume I
Technical Report

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College of Mount St. Joseph on the Ohio
Mount St. Joseph, Ohio

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PREFACE

This report brings to a close the five-year twinned classroom project for the teaching of French in the elementary grades as supported by the U.S. Office of Education. The results have been such that one may hope the procedure will be applied in modified form here and abroad by other teachers of foreign langauges or social studies who wish to help their students build a better world community through interpersonal and intercultural understanding.

Peoples, languages, cultures--they all go together in the process of education. This is what the project, African Studies in French in the Elementary Grades, tried to do: bring together, through self-originated audio-visuals, young Americans and their non-English-speaking counterparts in an unknown but significant culture of Black Africa and the Third World.

For invaluable assistance in carrying out this project, the initiator and principal investigator wishes to thank her colleague, Stanley G. Thom. He served as French instructor of the experimental and control groups during the five years of the experiment and also directed it during the two years covered by this report. It was the assurance of his unflagging dedication and competence as a teacher that made the project seem feasible in the first place. These qualities must be taken into account in making the final assessment of the program.

Many other individuals in the United States and Upper Volta contributed in various ways to the undertaking. Although it is not possible to mention everyone, we wish to record here our debt to the following and our gratitude to all those not mentioned:

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SUMMARY

"African Studies in French in the Elementary Grades" is the second and final phase of the five-year project: A Twinned Classroom Approach to the Teaching of French in the Elementary Grades (1966-1971). The first phase, covering French instruction in Grades 2, 3 and 4, had as its center of cultural interest various regions of France. (See Final Report, Project No. 6-1944, Contract No. OEC-3-6-061944-1891). The African phase, covering Grades 5 and 6, had as its center of interest the Mossi of Upper Volta and their children. Emphasis was shifted from French as a means of communicating with peers in a similar culture in continental Europe to French as a means of communicating with peers in a highly contrastive culture of the former French West Africa.

During the two-year period of the Afro-American exchanges the initiator of the project lived in Upper Volta doing the necessary field work in cultural anthropology, preparing audio-visual materials for the African children to send to their American counterparts, and presenting to them the materials received from the Americans.

The same type of twinning procedure that had succeeded in the French phase was used in the African phase. Cultural units composed of slides and correlated tapes, prepared by the teachers and students involved, were exchanged periodically, using French as the common language. The cultural materials from Africa were used as the basis for an interdisciplianary approach to the study of the French language and African culture.

Since one of the major objectives of the project was to maintain pupil motivation and interest in the study of French throughout a long sequence, the two classes involved as E and C groups were kept intact for the five years of the project, except for relatively rare dropouts and transfers. At the end of this time the E's registered only 2% attrition; 98% expressed willingness to continue to study French in the future. The twinning factor did not seem to increase the rate of language mastery, however.

The E's attitude toward foreigners in general and Africans in particular was positive but not measurably more so than that of the C groups surveyed.

The alliance of foreign language study with social studies elicited favorable responses from pupils and teachers.

A collection of culturally significant African materials, including over 1200 slides with commentaries in French and English--many of them recorded on tape--was made available on loan to educators. The materials can be used effectively in many situations outside FLES classes, such as courses in methods of teaching FL and social studies, Black studies at all levels, courses in art, economics, comparative religion, Third World culture and various other aspects of cultural anthropology.

The twinning device is so flexible that it can be recommended to imaginative teachers of FL and social studies. Caution is advised, however, in handling contrasting cultures. The persons responsible for the preparation and interpretation of the materials here and abroad should be familiar with and sympathetic toward the two cultures involved if misunderstanding is to be avoided.

CHAPTER I. BACKGROUND

1.1 Subject

The subject of this report is the second phase of a five-year experimental program begun in 1966 as USOE Project No. 6-1944, under the title, A Matched Classroom Approach to the Teaching of French in the Elementary Grades.

In the first phase, which extended over the three-year period from 1966 to 1969, the classes with which the American experimental group was twinned were in France. The focus of cultural interest was naturally French manners and customs.

In the second phase, which extended over the two-year period from 1969 to 1971, the twin classes abroad and the center of cultural interest were in francophone Black Africa. With the change in locale and cultural emphasis the title of the project in the second phase was changed to "African Studies in French for the Elementary Grades."

1.2 Rationale

For a better understanding of the rationale and design of the African phase of the project it will be necessary to review certain aspects of the preceding French phase. As stated in the final report on that period of the Matched Classroom Approach to the Teaching of French in the Elementary Grades, the problem initially attacked was that of sustaining pupil motivation in the study of a foreign language:

> "One of the major problems facing the teacher of foreign languages in the elementary grades in the United States is to provide the kind of built-in motivation for persevering in the study of a second language that the children of so many smaller countries naturally have, namely, the proximity of foreign-speaking peers with whom they can communicate."

In the same report the objective and scope of the project were stated as follows:

"The objective of the matched classroom experiment is to identify, apply and test throughout a French language sequence of at least five years a substitute for the living presence of French children in the area. The substitute proposed is the exchange of correlated slides and tapes between American children who are learning French and their non-English-speaking peers. The subjects of the audio-visual components are the participants themselves--French children and American children--and their everyday activities in their respective cultural milieu. The language of communication is French because that is the only language French children learn in the elementary school."

1.3 Objectives

The purpose of the experiment was to try out a new psychological approach to foreign language study based not only on the nature of language and how it is learned but also on the nature of the child and why he wants to learn. It called for immediate interclass--and eventually interpersonal--audio-visual communication between the American subjects who were studying French and the French children who spoke no English. It was hoped that this would give the American children sufficient pleasure to motivate them to continue the study of French for the five or six years required to gain a modicum of skill in the manipulation of French patterns of speech, and a certain amount of understanding and empathy with regard to French culture. The experiment did not propose to provide new audio-visual materials for general classroom use or to construct a new five-year course of study in French for the elementary grades.

1.4 Phase I

1.4.1 Procedures

The procedure used in carrying out the French phase was, briefly, as follows: an experimental class (E) composed of 42 boys and girls who were beginning the study of French in Grade 2 in a Cincinnati school was twinned with a class of boys and a class of girls their age in French schools for three consecutive years from 1966 to 1969. During the first year they were associated audio-visually with peers in two Paris schools through the periodic exchange of slides and tapes featuring themselves. During the second year their "twins" were in two schools in Béthune, in the northwest of France. During the third year the E's were dialoguing, by means of slides and tapes, with their counterparts in Annecy and Grenoble, in the Alpine region.

The materials were prepared under the supervision of the classroom teachers abroad and the French teacher in Cincinnati according to flexible norms and guidelines set up by the project director. Exchanges between the classes in Cincinnati and France were made on an average of once a month. In addition, individual pupils exchanged photos, drawings, post-cards and little gifts with their opposite numbers abroad--this on their own initiative.

The control group (C), also composed of 42 boys and girls and carefully matched with the E group, began the study of French in the second grade under the same teacher as the E group. The teacher used the same materials and techniques with both groups except the control factor. The controlled variable consisted in the relation set up between the American children and the French children seen and heard in the materials received from France. The E's dialogued with them through their audio-visual responses. The C's did not enter into an exchange. For them the materials from France were like any commercially produced materials which cannot be the source of interpersonal relationships.

1.4.2 Results

At the end of the three years a battery of inventories and tests was administered to evaluate the results. The objective of sustaining pupil interest and motivation had been obtained: 98% of the E group (42 subjects) indicated that they still liked French and wanted to continue studying it. In the C group (39 subjects) only 85% said they still liked French; however, 90% indicated willingness to continue with the French class anyway. Consultants who had observed the classes attributed the unusually low attrition rate of the C group to the superlative teaching of the project teacher and his fine rapport with all the subjects, C's as well as E's.

On language achievement tests the E's performed slightly better than the C's in listening comprehension, reading and writing. They performed significantly better in speaking and in overall achievement.

An inventory was made of the children's preferences regarding the materials used in the French class: textbooks, notebooks, slides and tapes, flashcards, records, etc. The slides and tapes ranked highest with 78% of the E group as compared to 61% of the C group. The slides and tapes, prepared by teachers and pupils inexperienced in photography and sound recording, left much to be desired from a technical point of view. Yet the very imperfections seem to have given them an air of authenticity that was appreciated by the subjects in both groups.

1.4.3 Conclusion and recommendations

Although the objectives proposed at the beginning seemed to have been achieved during the first three years of the experiment, it was felt that final judgment on the effect of the twinned classroom approach should be suspended until it had been tested for a fourth and fifth year--crucial language learning years during which structural difficulties multiply and ennui threatens.

1.5 Innovation: alliance of foreign language and social studies

After three years of innovating FLES with the twinned classroom approach the time seemed ripe in this projected five-year program to innovate the innovation. During the first, or French, phase, language learning had been proposed as an end, and cultural interest as a means of attaining it. In the second, or African phase, the roles were to be reversed. Language would be offered as a means to achieve the higher end of cross-cultural understanding--not just identifying with peers in a similar culture (this happens readily on contact) but with peers in a contrasting one. This is very difficult and very important in a world where cultural pluralism is a fact--a fact that is either a blessing or a bane depending on one's attitude toward differences in life style and values.

During the French phase the American children had come in contact with representatives of a culture that is, by historical necessity, very much like their own. During the African phase they would be brought face to face with a Black culture of the Third World with all that that implies in the way of socio-economic contrasts. The children of the First World would for the first time, while using French as an instrument of communication, meet their peers in that other world that comprises more than two-thirds of the total world population.

1.5.1 Cultural anthropology in social studies

Cultural anthropology in the form of in-depth studies of typical families and communities in non-Western cultural milieus is now being recommended as an approach to social studies in the elementary grades. For example, the University of Minnesota Social Studies Curriculum Center has identified key concepts and generalizations from cultural anthropology and incorporated them in a K-12 curriculum in such a manner that they could serve as guidelines for the selection of the descriptive, factual materials to be used by the students. It offers such teacher aids as a resource unit on the Hausa family for use in Grade 2. (The Hausa are a people of Nigeria.)

The University of Sothern California's African Curriculum Institute offers five units on Africa for Grade 3. Both of the above projects were sponsored by the USOE.

At the University of Georgia, Dr. Everett T. Keach, Jr. has directed an anthropological curriculum project for the primary grades that emphasizes man-to-man relationships in history and man-to-land relationships in geography. The materials projected for cross-cultural studies in new intermediate grades curricula focus on non-Western families and communities. Dr. Keach maintains that the study of social institutions in other cultures provides a point of departure for understanding with greater clarity the social organization and processes at work in the students' own home and community.

The trends in social studies curricula point to a delimitation of the number of topics studied. Instead of trying to go "around the world in 80 days", the student has time to become thoroughly acquainted with a few representative cultures of the world, observing how culture is a determinant of people's values and beliefs. "Thus," says Professor Keach, "he will be motivated to work for a common cause--not only that of his country but of humanity." The role of foreign language in this process is an important, though auxiliary one.

The role of anthropology in the elementary grades is to humanize the study of geography and history. The role of foreign languages is to personalize that study by making it possible for the student to enter into a dialogue relationship with the non-English-speaking bearers of cultures rooted in other places and other times. During the second phase of the French lingual-cultural project the subjects in the E groups would be in the 10 to 12-year old bracket. Presumably they would be socially and psychologically ready to profit by personal contact with peers representing a contrasting culture and its particular value system, providing help were given them in interpreting what they would see and hear in the intercultural exchanges.

CHAPTER II. PROBLEM AND OBJECTIVES

2.1 Problem

The time seemed ripe for a marriage between the study of French and social studies in Grades 5 and 6 within the context of the twinned classroom approach to learning.

It was thought that a developing country in the former French West Africa would provide the cultural contrast desired and the opportunity to use French as a bridge to understanding and friendship between the children of two worlds. It is a truism that the darkest thing about Africa is America's ignorance of it. Obviously this is more true of francophone Africa than it is of the countries where English is spoken. The countries in which French is the official language comprise more than 43% of the total population of Africa. The fact that political scientists see Black Africa as the ethnic complex that will have the greatest impact on the development of history during the lifetime of children now in the elementary grades underlines the importance of African studies in French for young Americans today. An early, sympathetic introduction to the bearers of culture in French-speaking Africa should lessen the pain of future shock.

2.2 Objectives

The major objective of the second phase of the project was to make the study of French a means of discovering a new culture through audio-visual communication with peers in that culture.

Three related objectives were to note and, in as far as possible, to measure:

--the effect of the exchanges and studies on the attitude of the E's toward the foreign people and their strange culture;

--the effect of the cross-cultural experience, made possible by the use of French, on the attitude of the E's toward the continued study of the language;

--the effect of the emphasis on cultural materials on the rate of formal language learning.

CHAPTER III. PROCEDURE

3.1 Choice of cultural focus

The first step in implementing Phase II of the twinned classroom program was to select a French-speaking country in Africa whose culture contasts with that of the American subjects at many points. A survey was made of the countries in the former French West Africa. The culture of Upper Volta, it was found, contrasts with American culture at almost every point. A few are listed here:

> As regards natural resources, gross national product and per capita income--all of which profoundly mark the American way of life--Upper Volta is the poorest country in the world. The United States is the richest.
>
> The economy of Upper Volta is more than 95% rural. One hundred percent of the parents of the E and C groups are employed in commerce, industry or services.
>
> Since gaining independence from France in 1960, Upper Volta has had a modern republican form of government, but the traditional chiefdoms continue to exist and fuction within the new political framework. The subjects in Cincinnati and their parents have known nothing but democratic forms of government.
>
> Upper Volta can provide schooling for only 10% of its youth. The United States can provide it for all.
>
> Modern health facilities are inexistent in most parts of Upper Volta. Few corners of the United States are without them.
>
> The religion of the great majority of Voltans is either traditional Animism or Islam. Less than 10% are Christian. Almost all Americans have a Judeao-Christian heritage, regardless of their present religious affiliation or lack of it.
>
> The unit of Voltan society is the extended family. The unit of American society is the nuclear family.

The tempo of life in Upper Volta follows the rhythm of nature. The tempo of life in the United States follows the rhythm of the clock.

Climate, which greatly affects economy and way of life, is very hot and dry in Upper Volta, where, as in all West Africa, there are only two seasons: a long dry one and a short rainy one. America has four seasons with varying temperature and precipitation. Resulting contrasts in customs associated with food, clothing, shelter, work and leisure in the two countries are very marked.

The population of Upper Volta (over 5,000,000) is almost 100% black. The population of the suburban world that the E's and C's know is 100% white.

Besides contrasting sharply with American culture, Voltan culture is also a very significant one. It contains within itself the characteristics and qualities of the traditional Black Sudanese cultures in a purer form than do the more prosperous coastal countries of Africa that are undergoing rapid social change through commerce with the West.

Furthermore, Upper Volta is a country that is yet to be discovered by Americans. Although it is the most densely populated country of West Africa and has a culture of great sociological interest, few Americans have ever heard of it. Very little has been written about it in English.[1] Almost all the documentation and research about the country is in French, and much of that is out of print and hard to find.

There is nothing in land-locked Upper Volta to attract the average tourist away from the more accessible and colorful coastal regions.

Upper Volta rarely gets in the news. Events of interest to the American mass media public do not happen there. But the relative political and social calm it presently knows makes of this economically poor but culturally rich country an ideal field in which to pursue research in cultural anthropology.

The town of Ouahigouya, in the northern sector of the country, was selected to be the center of operations. Although Ouagadougou is the administrative and political capital of the modern Voltan republic, Ouahigouya is the capital of the ancient Mossi kingdom

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[1]The most import work in English is that of Elliott P. Skinner: The Mossi of Upper Volta, the Political Development of a Sudanese People, Stanford University Press, Stanford, California. 1964.

of Yatenga contained within its borders. The Mossi are the most important ethnic group of the region. Their traditional rulers are called Nabas. The Yatenga Naba, one of the two Mossi emperors who still holds court in the Republic of Upper Volta, resides in Ouahigouya. The other, the Moro Naba, resides in Ougadougou.

In Ouahigouya are also the administrative offices of the area's public schools, all of which function on the French model. Thus the town is a center of both traditional culture and modern education.

3.2 Arrangements

The initiator of the project, who had directed it during the French phase, took a two-year leave of absence (August 1969-August 1971) to serve as researcher and facilitator in Ouahigouya during the African phase.

Her associate, who had been the project instructor during the first three years, took over the direction of the project while continuing in the capacity of instructor. He served as liaison with the U.S. Office of Education, with the consultants in the United States and Canada, with the administrators and teachers in the cooperating schools, and with the parents of the subjects. As project instructor he shared the responsibility for presenting the cultural units with the social studies teachers in addition to giving formal instruction in French and preparing the audio-visual messages the E's were to send to Africa. He met regularly with the social studies teachers to work out units in African culture based on the materials received from abroad and other resources available at home. The social studies teachers were encouraged to sit in on the French classes when new units were received from Ouahigouya, to insure integration of the initial presentation by the French instructor with the follow-up in the social studies period.

French classes were scheduled for a daily period of one half-hour. A longer period had been requested but could not be fit into the regular school day.

The researcher-facilitator spent several weeks in Paris (August 1969), before going to Upper Volta. In Paris she contacted the Ambassador of Upper Volta to France who did much to cut through administrative red tape at the Ministry of Education in his own country. She also interviewed persons who had lived and worked in Upper Volta as educators, cultural anthropologists or missionaries.

She arrived in the Voltan capital, Ouagadougou, on September 8, 1969 and spent one month there getting final clearance and approval for the project from top officers in the Ministry of Education. She also did research at the Centre Voltaïque de Recherches Scientifiques, met with cultural consultants, and prepared the first audio-visual unit for the E and C groups in Cincinnati.

The first week of October, the time of the reopening of the Ouahigouya schools, she left Ougadougou to take up residence with a group of French religious in Ouahigouya who operate a secondary school there. They were veterans in the country, had many contacts in outlying villages in the bush, spoke the native language and were, in general, good resource persons.

The Inspector of Elementary Education for the Ouahigouya sector graciously facilitated the implementation of the project already approved by the Minister of Education at Ouagadougou. He assigned a group of about 40 boys and a group of as many girls in classes corresponding in academic level to the American fifth and sixth grades to participate in the intercultural dialogue under the direction of the visiting American educator. It was agreed that she would meet with the boys and girls on alternate Saturdays for one hour. (Voltan schools, like French schools, are in session on Saturdays.)

3.3 Subjects--American

In September 1969, at the beginning of Phase II, there were 41 students in the E group and 36 students in the C group, both in Grade 5. Originally, in Grade 2, there had been 42 in each group. The median IQ of the E group was 103 with a range of 82-127. The median IQ of the C group was 106 with a range of 77-117.

The Carroll and Sapon Modern Language Aptitude Test was administered to the E and C groups. Results showed no significant difference in the language aptitude of the two classes.

An inventory for checking the students' attitude toward the French class was also administered at this time. The items on the inventory, compiled with the help of Dr. Wallace E. Lambert, are given in Appendix 7.1. On all points the attitude of the E's was more positive than that of the C's.

To the question: Do you like French? 85% of the E's as compared to 79% of the C's checked Very much, the most positive answer on the scaled response.

To the question: Do you want to continue French next year? 80% of the E's ... compared to 50% of the C's checked the most positive option: Very much.

To the question: Do you tell your parents about what you are learning in French class? 30% of the E's as compared to 23% of the C's checked Yes, very often, the most positive answer on the scale.

3.4 Subjects--African

The peer groups in Africa were a class of boys and a class of girls, both in CM-2 (the sixth year of instruction). As the first group was promoted to the next class at the end of the year, it was succeeded by another group. The classes averaged 40 students each. Consequently, during the two-year period of exchanges about 160 young Voltans came in audio-visual contact with their American counterparts.

Since only French is spoken in the African schools from the very first day of the very first year in school, the African children in CM-2 had a command of the language approaching that of French children.

3.5 Change in control factor

The French inventory was again administered to the E's and C's in April 1970. The responses showed some decline of enthusiasm on the part of all subjects, but it was more pronounced in the C's. There it had dropped 13 percentage points as compared to 5 percentage points for the E's.

Likewise, for the first time in the four years the director-instructor found that motivation was becoming a problem. It was particular to the C group. While he could report that the E's were "still remarkably interested and enthusiastic with but few exceptions," the C's were "showing signs of ennui." It seemed advisable to ask five students to drop French the following year "because of blatant lack of cooperation and interest."

At this time, toward the end of the first year of the African phase, an incident occurred that made it necessary to alter the design of the experiment. In organizing the project, it had been decided to select the participating schools from suburbs in two different parts of Cincinnati to minimize the chances of contact between the E and C groups and subsequent unsettling comparisons. But in May 1970 a subject from the E group discovered a cousin of hers in the C group--and told all. Protest from the C group was immediate and strong. They objected to the discrimination which kept them from sending audio-visual messages to their African peers as the E's were doing. The psychological atmosphere got so tense that there seemed to be no alternative but to include the C group in the experimental variable on a par with the E's. On the advice of the project consultants and with the approval of the

project officer, plans were made to involve the C group in the dialogue exchanges along with the E's beginning in September 1970.

By that time there were still 41 subjects in the E group but the C group was down to 29. Five had withdrawn from the class and two had transferred to another school. The median IQ of the C's was then 107 with a range of 87-117 as compared to the E's median of 103 and range of 83-127. The original C group now became a second E group. When alluding to it in the context of the second year of the African phase, it will be called E-2 and the original E group will be called E-1.

Active participation in the intercultural exchanges revived the spirits and interest of a significant number of the erstwhile C group during the final year. In answer to the question: Do you want to continue to learn French next year? the proportion of those responding Very much--the most positive choice on a four point scale--rose from 40% in April 1970 to 54% in May 1971. To the question: Do you wish that French would be dropped next year? the proportion of those responding No, I don't, rose from 80% in April 1970 to 92% in 1971.

Eventually two new C groups were involved in the final evaluating program. One was a sixth grade that had neither studied French nor had had contact with Africa. It is referred to as C-2. The other was a sixth grade class that had been studying French for five years. Both groups came from a socio-economic milieu comparable to that of the E-1 and C-1/E-2 groups.

3.6 Preparation of materials

The initial audio-visual statment came from Cincinnati in November 1969. It consisted of a presentation of the E's to the boys and girls of CM-2 in Ouahigouya. These slides, showing the American children in their school milieu, contained details of clothing, hairstyles, classroom furnisnings and decorations of great interest to the Africans.

The first statement from Upper Volta did not reach Cincinnati until December. (Since all photo processing had to be done in Paris, and since the French transportation system is strike-prone and the Voltan system irregular at best, the time lag between the sending of film to be developed and the reception of the finished slides was often long.) The unit was in the form of a sightseeing tour of the capital, Ougadougou. It was conducted by a little boy and girl of the city. They pointed out the several modern public buildings of Western design, a lovely Moslem mosque and the new covered market--all signs of civilization as young Americans knew it. The unit was intended to ease them into a culture almost every aspect of which is in unsettling contrast with their own.

After spending a month in Ouagadougou the researcher took up residence in Ouahigouya (October 1969). From that time almost all the cultural data was gathered in the villages in the bush of Yatenga province where the traditions of Mossi culture have been least influenced by Western contacts.

The E's replied to the tour of Ouagadougou with a tour of their suburb, Delhi Hills, highlighting its typical middle-class American homes, shopping center and public services. (Later on the E-2's prepared a unit on downtown Cincinnati with its refurbished Fountain Square, its skyscrapers, bridges and stadium.)

The Ouahigouya "twins" introduced themselves in their school setting and showed their American friends the highlights of their town, Ouahigouya (population about 10,000).

One of the objectives of the intercultural exchanges was to show American children how the typical child of the Third World lives. Ninety percent of the Voltan children are not in school for lack of teachers and facilities. Since the lives of the children in the two classes of CM-2 in Ouahigouya were not typical, these children were rarely the subject of the cultural units, though they almost always recorded the French commentary on the slides. (In that way the CM-2's were made aware that although they were a privileged class in their own eyes, they were of less interest to the people of America than their unschooled compatriots, at least insofar as their life style was concerned.)

The Mossi have a rich, living tradition that sets the pattern of their daily lives politically, socially, economically and religiously. Bit by bit, in the course of human events, the researcher was able to observe, and occasionally participate in, the mosaic of their culture and piece it together on film.

The Mossi may be divided into two classes according to their function: first, the great Nabas, or chiefs of provinces, with their vassals--subsidiary chiefs of cantons, villages and clans; second, the great mass of peasant-craftsmen who constitute over 95% of the population. Among the latter should be included the members of the exclusive, hereditary cast of blacksmiths or metal workers as well as the seers, the healers and the ritual dancers.

Eventually the E's saw all of them in action, from the Emperor of Yatenga to the chief of the village of Nyinga; from the peasant planting his millet and weaving bands of cotton cloth, to the blacksmith making an iron daba or bronze figurines; from the medicine man of Zogoré to the dancers of Goni.

Some of the units were in the form of the narration of a happening, others were descriptive or expository. Most of the tapes were recorded in simple French by the Ouahigouya school children and accompanied by explanatory notes in English. The English notes were intended mostly for the American social studies teachers. Some of the units, such as Units 29 and 30 dealing with problems in African education, were prepared with only teachers and other adults in mind.

The E-1's, joined in the second year by the E-2's, responded with slides showing their activities at home with their families or away on vacation. A group of girls prepared a meal. A group of boys visited a farm. One family was celebrating grandpa's birthday, another was having a new house built--both activities were sources of wonder to the Africans.

In answer to an African unit showing Joanni, a boy who had broken his leg and had it set by a native bone-setter, the E's replied with pictures of three girls in their class who, at the same time, had broken bones and were wearing plaster casts.

The winters of 1969 and 1970 were unusually long and snowy in Cincinnati--a factor which transformed the landscape and altered the activities of the E groups. The Africans, who had never seen snow nor felt ice, could at least see how cold influences life in America.

In all, 30 units, including more than 500 slides, were sent from Ouahigouya to Cincinnati during the two-year period of the exchanges. Twenty-four units, including more than 380 slides, were sent from Cincinnati to Ouahigouya.

The researcher photographed and documented much more material than could be edited and used during the period allotted for the exchanges. On her return to her campus she classified almost 650 additional slides selected from the unused file, and worked them into 11 supplementary cultural units. Three of them were accompanied by simple French titles for use in the elementary French classes. The rest were presented in the form of illustrated lectures in English for use by teachers, researchers and the general public. They cover such topics as African music and dance, traditional arts and crafts, Animism and other religions in Upper Volta, woman in Mossi culture and perspectives on the Third World. It was hoped that the slides would help both children and adults in America to discover the real face of Upper Volta and find in it forms of beauty, truth and goodness they had never seen or understood before.

For a complete list of the topics treated, and the number of slides in each unit, see Appendix 7.3. The text of the units forms Volume II of this report.

A large packing case filled with Mossi realia and artifacts was sent to Cincinnati at the beginning of the second year of the program. This enabled the American children to handle many of the things they had seen, or would see, on the slides. The collection included:

--native clothes and accessories
--tools
--weapons
--household utensils
--muscial instruments
--leather crafting
--bronze figurines cast by the "lost wax" method
--carved wood ritual masks, fetiches and other figures
--batik panels, paintings, etc.

The E's sent gifts to their African friends: costume jewelry and novelties for the girls; t-shirts, baseball caps and miniature automobile model kits for the boys.

The African and American partners exchanged drawings of their homes as well as photos of themselves.

3.7 Use of the materials (Cincinnati)

The French teacher used one or other of a variety of methods to present the African materials, depending on the subject treated and the level of difficulty of the French used.

He always previewed the slides and pre-audited the taped dialogues and explanatory notes before the actual presentation of any of the audio-visual materials in class. As a rule, the classroom procedure consisted of an introduction in English followed by a projection of the slides without the recorded dialogue.

Because the French recording usually contained a number of new words associated with the new environment, the tapescript was first given to the children on mimeographed sheets and used as a reading lesson. Then it was played back on the tape recorder as an exercise in listening comprehension. Finally the slides were shown again with the correlated tape.

Most of the audio-visual units were too long to be presented at one sitting and had to be divided into smaller segments--at least in the French class, if not in the social studies class.

Occasionally curiosity about the visuals was first stimulated by a study of the text alone but usually the appeal was first to the eye, then to the ear.

Sometimes the children would have a show-and-tell session in which they replaced the voices of the African children in commenting the slides.

In social studies the slides were used without the tapes. The teachers expanded the cultural content of the units with the help of the notes provided with each set by the researcher and by their own study and experience.

In the French period, formal study and exercises in structural grammar and vocabulary building were limited to the material in the regular class text: Deuxième Cours (Holt, Rinehart and Winston).

3.8 Parents' meetings

The director held evening meetings for the parents of the children in the two participating classes--along with the children themselves--on an average of once a month to acquaint them with the materials and activities associated with the project. The average attendance at these gatherings was 30 parents and 25 children.

3.9 Use of the materials (Ouahigouya)

In Ouahigouya the researcher was responsible for presenting and interpreting the American cultural materials. On receiving slides and tapes from Cincinnati she examined them for details that should be pointed out because of the light they shed on the American way of living and the American way of thinking. At the weekly session with the CM-2's she would note the spontaneous reactions of the children to the projected images and the statements, noting what surprised them, what delighted them and what puzzled them. After the projection there was a free discussion period to correct misconceptions and clarify obscure points. Whenever the African teachers were present with the class she invited their comments.

A complete series of American slides was left with the instructors in Ouahigouya for future use in American studies.

3.10 Scheduling

The two E groups in Cincinnati had a daily French period of one half-hour. It was hoped that the class could be lengthened to 40 minutes but this was impossible. As it was, either the lunch period was shortened or the school day lengthened to make time for the French class in the daily schedule.

The African subjects, boys and girls, met on alternate Saturdays from 4:00 to 5:00 p.m. Since there was no electricity in the schools, arrangements were made with the local Catholic mission for the children to meet in the assembly hall at the mission where electric current was available for projecting slides.

CHAPTER IV. RESULTS AND FINDINGS

4.1 Review of objectives

The general objective of the second phase of the twinned classroom project was to ally the study of French to social studies in such a way that it would be the means of discovering new personal and cultural values in the society of French-speaking people of Africa where the life style and values are in marked contrast with those of the people of the United States.

On the personal level it was intended that the African exchanges

--serve the process of building intercultural, interpersonal understanding and relations,

--maintain the level of interest of the E group in the study of French during the fourth and fifth year of instruction, and beyond,[1]

--produce materials for Black studies at all levels.

4.2 Results in the area of intercultural understanding

4.2.1 Ethnocentric questionnaire

In May 1970 and again in May 1971 an ethnocentric questionnaire was administered to the two groups participating in the African program as well as to a new control group (C-2) composed of children from similar socio-economic backgrounds who had never studied any foreign language nor had they formally studied any contrasting culture. In May 1971 it was also administered to a second new control group (C-3) composed of children from similar socio-economic backgrounds who had been studying French for the same length of time as the two original E groups, but they had never formally studied any contrasting culture.

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[1]During the 1971-72 academic year the chief researcher along with the project director continued to teach the children in the two E groups three days a week even though the official term of the experiment had expired. There was some attrition in the number of students since the lessons had to be given before the beginning of the regular school day. The project director had decided to discontinue the lessons for the next academic year, 1972-73, but at the almost unanimous request of all the parents and children involved, classes will be continued for this final year when the children will be in the eighth grade.

The items in the questionnaire were taken from Elsa Frenckel-Brunswik, "A Study of Prejudices in Children." (Human Relations, 1948, I, 295-306.) The responses are supposed to be an indicator of ethnocentrism and its concommitant inclination toward national or racial prejudice. The questions calling for Yes-No answers are as follows:

1. Do you think people of different races and religions would get along better if they visited each other and shared things?

2. Do you think our country is a lot better off because of the foreign races (people from different countries) who live here?

3. Do you think that most of the other countries of the world are really against us but are afraid to show it?

4. Do you think that there will always be war, that it is a part of human nature?

5. Do you think it is interesting to be friends with someone who thinks differently from the way you do?

6. Do you think girls should only learn things that are useful around the house?

7. Do you think that weak people deserve as much consideration from others as strong people do?

8. Do you think that a person must watch out or else somebody will make a fool out of him?

9. Do you think that teachers should find out what children want to do and not just tell them what to do?

10. Do you think there is only one right way to do things?

11. Do you think that someday something like a flood or earthquake will destroy the whole world?

12. Do you think that there are more contagious diseases nowadays than ever before?

13. Do you think you can protect yourself from bad luck by carrying a charm or good-luck piece?

According to the author of the questionnaire, freedom from prejudice, or lack of ethnocentrism, was indicated by a yes answer to Nos. 1, 2, 5, 7 and 9 and a no answer to the other items.

For each question the percentage of students in each group who gave the right non-prejudice answer was calculated. (See Appendix 7.4 for complete tabulation of percentages). The total of percentages for each class was figured and divided by 13 to find the average for the total questionnaire.

At the end of the first year of the African phase the two groups engaged in the African study, E-1 and E-2 (former C-1's) had a non-prejudice score of 71.4 and 73.8 respectively, as compared to 69 for the C-2 group that had not had periodic audio-visual contact with a foreign culture. Interestingly enough, the E-2 group, which had used the African materials in class but had not sent anything to Africa in return, scored somewhat--but not significantly--higher than the E-1 group which had carried on the two-way exchange with the Africans from the beginning.

At the end of the second year the score of the E-1's had risen to 78.9 (an increase of 7.5 percentage points) and the score of the E-2's (former C-1's) had risen to 81.4 (an increase of 7.6 percentage points). The score of the C-2 group had risen to 73.3 (an increase of 4.3 percentage points). Although all three groups grew in cosmopolitanism during the year intervening between the two tests, the two who had participated in the African exchanges advanced twice as fast as the other one. The C-3 group (students of French), were tested only in May 1971, so no comparison could be made regarding their growth or decline in openness to other cultures. The average score of this group was 77.9--significantly higher than that of the C-2 group, and slightly lower than that of the two E groups.

The fact that the E's have the lowest prejudice count of all the subjects tested, with the C-3's (foreign language students) running a close second and the C-2's (no foreign language experience) trailing behind, may point to the influence of foreign language study itself on the subjects' attitude toward foreignness, but the differences are not statistically significant because the sample of non-foreign language subjects was too small--only 36--in comparison with the 106 foreign language subjects.

It can only be conjectured that the African exchanges were related causally to the more rapid decline of prejudice among the children involved in the project. In view of all the uncontrollable variables that entered into the design at this point, it would be impossible to prove it. However, the statements made by the subjects in the E groups and by their parents at the end of the program give weight to the conjecture.

4.2.2 Parents' observations

There is statistical evidence that there was frequent interaction between the subjects and their parents and between the project instructor and the parents regarding the objectives of the five-year project and the methods and materials used in it. At the end of the African phase an evaluation form was sent to the parents of the participants. (See Appendix 7.4) Responses were received from the parents of 31 subjects in the E-1 group and 28 subjects in the E-2 group.

The parents were asked: What, in your opinion, are the strongest points of the French-African classes? With but two exceptions, all the responses cited the cultural aspects as being the strongest point. The two exceptions were: the textbook (French) and the visits to the class by French students from the College of Mount St. Joseph.

Three parents simply wrote: "The slides and tapes."

Others were more specific and said:

> "The slides, because they clearly show the way of living of other people"--or words to that effect. (5 parents)

> "Seeing the people in slides makes them more believable."

> "Through the slides and tapes, Karen has learned more about daily living of other people than I ever did in high school."

Four noted the comparative culture emphasis of the program:

> "Learning about the differences in their [the African] culture as compared to ours."

Ten simply noted the interest of the children in other people and other customs.

Some insisted on the personal character of the contacts:

> "This way the class developed a <u>personal</u> interest in the people, rather than just an academic one."

> "The very personal contacts the teachers are making with the other nations."

> "Exchanges are more personal than textbooks."

Some underlined the quality of cross-cultural and inter-racial understanding:

> "Common bond of mutual interest between students of widely divergent cultures, each understanding the way of life of the other."
>
> "The African children can appreciate another way of life through the exchanges with our children."
>
> "Understanding and respect of other people who are different."
>
> "Broaden child's social horizons. Probably help to alleviate racial prejudice."
>
> "Meeting people of black culture outside the U.S. may be a help to all of us in racial understanding."

To others the program revealed the quality that can exist in a "poverty culture":

> "It gave an appreciation of the dignity possible in poverty."
>
> "Most important, it reveals the strong interest in education by the poor black children of Upper Volta which I am sure helps our children to hold these students in higher esteem while being sympathetic to their plight."
>
> "It gave awareness of tribal cultures plus actual contact with people who live with dignity with so much less."

There were five parents who emphasized the value of the individual exchanges of letters and articles. Two parents emphasized the value of seeing and handling the artifacts and learning how they are used in the native environment.

Three parents pointed out the value of "having someone there in Africa who can supply many of the things the children are interested in and can identify with."

Four parents specified the bond between language and culture--"African culture through French language." "My child now identifies the French language with people outside of France."

One noted that "learning another culture prepares my child for the future."

Finally, two parents made the sweeping statement, "[The strongest point in the program was] the tremendous broadening of my child's education."

The evaluation form also asked the parents for suggestions for improving the course. Many left the answer space blank; others wrote that they couldn't think of anything--the program was fine as it was. In all, there were six specific proposals.

--more slides (4 parents)
--more correspondence with children in Africa and France
--more personal relationship with French students instead of Africans[2]
--establish contact with local Blacks
--send more gifts to African people
--put on a demonstration or a play for the rest of the school.

The final question: In your opinion, what was the weakest point in the program? got only four responses. They were all the same: "Not enough time for the class."

With regard to their children's attitude toward Africans the parents were asked to check the one of the four following qualities which seemed to represent it best: friendliness, interest, indifference, hostility.

The results are as follows:

Group	Friendliness %	Interest %	Indifference %	Hostility %
E-1	36	61	3	--
E-2	54	46	--	--

4.2.3 Subjects' attitudes toward Africa and Africans

An attitude index to study the subjects' attitudes toward Africa and Africans was administered at the end of the project, in May 1971. See Appendix 7.6 for the index. The questions, as given to the subjects, with a summary of the findings, follow:

[2]The director organized a three-week visit to La Roche-sur-Yon, a small city south of Nantes, in June 1972. 25 children from the E groups participated. Each child lived with a different French family in the town and went to school there with his peers. A return visit by 25 children from La Roche-sur-Yon to Cincinnati is projected for 1973.

Q1. When you hear the word Africa what are the first things you think of?

Classified responses given more than 3 times	Groups E-1(40) %	E-2(29) %	C-2NoFL(36) %	C-3FL(32) %
(Black) people	45	38	57	59
Jungle	38	17	53	53
Animals	33	14	50	63
Hot climate	35	69	42	19
Desert	25	34	--	--
Poverty	20	45	--	--
Drought	20	45	--	--
Upper Volta	23	10	--	--
Huts	18	3	8	19

E-1 mentioned pen pal 4 times
primitive 3 times
C-2 mentioned dances 4 times
Pygmies 3 times

Q2. Are African children like you? Answer: Very much--Not at all (on a seven point scale in which Very much is 1 and Not at all is 7).

Group	Mean
E-1	3.45
E-2	3.75
C-2	4.25
C-3	3.8

The results showed no significant difference.

Q3. In what ways are they like you?

Answers given more than three times were classified in the order of frequency as follows:

They are human like us.

They play.

They go to school.

They have the same needs and desires as we do.

They do chores.

The most significant difference between the answers of the E's and C's was that 19% of the C-2 group qualified answers with maybe, and 11% of the C-3 group answered I don't know to one or more questions.

Q4. In what way are they most different from you?

The answers were classified as follows in the order of frequency: color, customs and life style, environment, education, clothes, food and houses.

Only 3% of the E's as compared to 25% of the C's cited language. Six percent of the C-2 group qualified statements with maybe. 16% of the C-3 group wrote I don't know.

Q5. Suppose that an American family must leave the States and go to live in Africa. Do you think they would be Happy--Sad? (Answer on a seven point scale in which Happy is 1 and Sad is 7).

Group	Mean
E-1	3.45
E-2	3.75
C-2	4.25
C-3	3.8

The results showed no significant difference, though C-2 leaned toward a negative response.

Q6. Why do you feel this way?

For all groups the reasons given for being happy could be expressed in one or the other of the following ways:

They could learn about other people and customs.

It would be an interesting adventure.

They could meet new people and make friends.

Most of the reasons for being sad could be expressed in one of the following ways:

They would be lonesome or fearful in a strange land.

The climate is unpleasant.

17% of the E groups as compared to 6% of the C groups cited the hardships to be endured because of difficult living conditions. (They had seen the evidence in the slides.)

Q7. Suppose that an African family must leave Africa and come to live in the States. Do you think he would be happy or sad? (Answer on a seven point scale in which Happy is 1 and Sad is 7).

Group	Mean
E-1	4.5
E-2	3.86
C-2	4.11
C-3	5

All except E-2 leaned toward a negative response.

Q8. Why?

In all groups the reasons given for the Africans being happy to live in America fell into two general categories:

They would learn how Americans live and see different things.

They would enjoy American comfort and luxuries.

In addition, 15% of the E-2 group said the Africans would be happy for the "chance to get ahead."

In all groups the reasons given for being sad could be classified as follows:

They would miss their family and friends.

They would feel strange in a strange land.

They would have problems with the language. (The E's were more sensitive to this problem than the C's: 16% as compared to 4%.)

Q9. Would you like to visit Africa? Answer on a seven point scale in which Very much is 1 and Not at all is 7.)

The means were as follows:

Group	Mean
E-1	2.58
E-2	2.52
C-2	2.78
C-3	1.93

There was no significant difference between the responses of the E's and C-2; but C-3 was somewhat more positive than the others.

Q10. Why?

The positive answers--about 98% in each group--could be expressed as follows:

They would be able to see what the country is like.

It would be interesting or exciting.

Ten percent of the E-1's and 3% of the E-2's said they would meet their pen pals.

Twenty percent of the E-1's and 10% of the E-2's said, "We have been studying it [Africa]; now we could see for ourselves."

Seventeen percent of the C groups said they would get to see the animals.

On the negative side, 2% of the E's combined said they would not like the hardship of living there or seeing people suffer from hunger.

Q11. If you did visit Africa what would you like to see most of all?

Category of response	Group E-1(40) %	E-2(29) %	C-2(36) %	C-3(32) %
Animals	13	17	38	38
Different people	10	14	17	44
Different way of life	20	24	14	25
Villages, huts	13	34	17	25
Jungle, bush, desert	20	20	47	28
Schools	--	14	6	6
Pen pals	25	8	--	--
Upper Volta	10	14	--	--

Q12. In general, do you think the Americans like the Africans? Answer Very much--Not at all on a seven point scale in which Very much is 1 and Not at all is 7.

Group	Mean
E-1	2.65
E-2	2.51
C-2	3.33
C-3	3.48

Q13. Why?

In general, the reasons given for liking Africans fell in two categories:

We are all alike in that we are human beings.

We have no reason not to like them.

Other non-classified responses:

E-1: "The more you know and understand people the more you tend to like them." (3 times)

E-2 "Deep down inside everyone likes everyone. No one really hates."

"Older people don't like them; younger people do."

"If you like American negroes you like Africans."

C-2: "We are not at war with them." (3 times)

"They trade with us." (3 times)

In general, the reasons given for not liking Africans were as follows:

color prejudice

lack of acquaintance with them

they are different.

Other responses

E-1: "Americans have not been helping them in their need as they should because they are too worried about themselves and what they have." (2 times in slightly different terms)

C-3 "I don't know why." (3 times)

Q14. In general, do you think Africans like Americans?
Answer: Very much--Not at all on a seven point scale in which Very much is 1 and Not at all is 7.

Group	Mean
E-1	2.45
E-2	2.48

Q17. Are you happy you will learn more about the people of Africa next year when Sr. Ruth gets back? Answer Happy--Sad on a seven point scale in which Happy is 1 and Sad is 7.

Group	Mean
E-1	2.35
E-2	2

Q18. Why

Reasons for being happy:

Want to see more about their customs (77%)

Interesting, fun (7%)

May go to Africa some day (5%)

Unclassified:

"We don't know much about countries outside the U.S."

"We like to compare our ways with theirs."

"Africa is a troubling thing to me, and I would like to get what puzzles me straight."

"We have more to learn; two years is not enough."

Reasons for being sad:

"Classes are sometimes boring; two years is enough." (13%)

Q19. From what you have seen and learned in class do you like the people of Africa? Answer Very much--Not at all on a seven point scale in which Very much is 1 and Not at all is 7.

Group	Mean
E-1	1.98
E-2	1.86

Q20. Why?

Reasons for positive answer:

The following qualities were cited most often: the Africans' kindness, politeness, goodness, friendliness, generosity, skill in making things.

Quotes:

"They seem to be the type who would help you if you were with them."

"They are more generous than we are with the little they have."

"They make the best of things in spite of poverty."

"They don't bear grudges."

"They seem to be wholesome and enjoy life."

"They work together a lot."

"They don't have wars."

"They would be a credit to the world, the way they live, despite poverty."

There was only one negative statement:

"I don't like the family situation and the way they show affection."

There were two non-committal statements:

"We don't live there and can't really tell."

"I would want to see for myself if they are kind, nice and loving and know how to spend money right."

4.2.4 Attitude of Africans towards Americans

One of the objectives of the intercultural exchanges was that the understanding of a contrasting culture be shared by the participants on both sides of the world and that feelings of sympathy and friendship be encouraged in Ouahigouya as well as in Cincinnati.

Towards the end of the first and second years of the cross-cultural exchanges the researcher in Ouahigouya had an inventory administered in the twin classes there. It was similar to the one used in the Cincinnati schools for determining the attitude of the American children toward Africans and French. At the end of the first year the inventory was also administered to two matching control classes in Ouahigouya. In each case the questions were given by the classroom teacher as a part of the regular social studies class. No reference was made to the interest an American teacher might have in the responses. A copy of the inventory and results in French as submitted to the Inspecteur de l'Enseignement Primaire in Ouahigouya is included in the Appendixes (Appendix 7.7.). The following is an English version of the report.

An Inventory of the Attitudes and Ideas of
Young Voltans Regarding America and Americans

(Following an intercultural experience involving children in Ouahigouya and Cincinnati)

Subjects: Four experimental groups: one group of CM-2 boys and one group of CM-2 girls engaged in cross-cultural exchanges in 1969-70 (tested, April 1970) and one group of CM-2 boys and one group of CM-2 girls engaged in cross-cultural exchanges in 1970-71 (tested, May 1971). Total: 72 boys and 75 girls.

Two control groups: one class of CM-2 boys (45 subjects) and one class of CM-2 girls (37 subjects) not participating in exchanges (tested May 1970).

Instrument: The instrument was an inventory composed of five questions to which the subjects were to respond briefly, in writing, in a limited time. The response-time was controlled by the regular classroom teacher. Respondents remained anonymous. The questions were as follows:

Q1. When you hear the word America what do you think of?

Q2. Salif is a boy like you. He learns that he is to leave Upper Volta to go and live in America. Will he be happy when he hears this? If he will be sad, say why. If he will be happy, say why. (For the girls, Salif was changed to Salimata.)

Q3. Do you like Americans?
(Answer: Much, Not at all, or I'm indifferent.)

Q4. Do you think Americans like Africans?
(Answer: Yes, No, or I don't know.)

Q5. If you could go to America, what would you go to see? Name one or two things or persons.

The answers to the open-ended questions were classified under major headings. The percentage of students in each group giving similar or identical answers was computed. Since there was no significant difference in the answers given by the 1970 E groups and the 1971 E groups their responses were combined in the final tabulation.

A compilation of the results is given below. In the tables, B represents boys and G represents girls.

Q1. When you hear the word America what do you think of?

Classified responses	E group		C group	
	Boys(72) %	Girls(75) %	Boys(45) %	Girls(37) %
Wealth, economic power	61	38	46	2
Apollo, rockets, moon shots	42	9	57	43
Friends	23	25	--	--
Buildings: skyscrapers, factories, fine homes	21	25	16	5
Gifts: flour, milk cooking oil	21	14	20	49
Grandeur, beauty	10	22	--	--
Technicians, scholars	15	1	--	--
Cold, snow, changing seasons	12	4	--	--
Comfort, ease	13	1	--	--
Cincinnati	11	1	--	--
Military strength, bombs	1	--	23	1

Some remarks added by the E's:

"It's a country where no one can be unhappy."

"Americans never suffer at all."

"Nothing bothers them. They live in peace and good health."

"I think America has fine things and Upper Volta has nothing."

"In World War II America dropped the atomic bomb on Japan."

A remark added by one girl in the C group:

"They are racists."

Q2. Salif is a boy like you. He learns that he is to leave Upper Volta to go and live in America. Will he be sad or will he be happy when he hears this? Why? (For the girls, Salif becomes Salimata.)

Response	E group Boys(72) %	E group Girls(75) %	C group Boys(45) %	C group Girls(37) %
Happy	78	62	42	41
Sad	13	17	58	59
Both	9	22	--	--

Reasons for being happy	E group Boys(72) %	E group Girls(75) %	C group Boys(45) %	C group Girls(37) %
He (she) will see many new things*	56	53	80	86
He (she) will find wealth and an easy life there	24	25	10	6
He (she) will see friends	7	14	--	--
Others	5	14	10	--

*The E's often named the new things; the C's rarely did.

Some remarks added by the E's:

"Salif can become a college student and have his own car and a chauffeur who will drive him to work every day."

"He will have gifts."

"He will see his friends in Cincinnati. When he was in Upper Volta he heard the voices of his friends and saw their photos, but there (in the U.S.) he will be happy to live among friends."

"At present we have friends in America. With this friendship between Voltans and Americans, Salif will be happy to live among friends."

"Salimata will be richer than she is in Upper Volta."

"She will have something to eat whenever she wants. She will live in a nice house and have nice dresses."

"Her life will be good, her intelligence will grow and she will be good-humored. Besides, she will be the only little African among all the American girls."

"When she comes back she will bring a little of the wealth of America for her parents."

Some remarks added by the C's:

"Salif will one day be a technician at NASA."

"He will see the power of the Americans and their joie de vivre."

"He will be rich and loved."

"Salimata will have nice clothes that don't cost much."

Reasons for being sad:

More than 80% of the respondents, both E's and C's, mentioned homesickness for their country and their village, for their parents and friends. The rest mentioned their ignorance of America, the people, their language and their games, and the strangeness of their food.

Examples of responses made by the E's:

"Once they reach the age of reason, little Africans don't want to leave their parents, even if it is to go to school. They refuse, unless they are forced."

"A person can't live in good health when he is away from his family."

"He will always be thinking of his parents and the friends he left behind and he will get thinner and thinner, little by little."

"He will be homesick for his family and their sufferings."

"For him there will be no more hunting for small game and rats."

"He won't have any saghbo to eat."

Q3. Do you like Americans? Answer: Much, Not at all, or I'm Indifferent.

Answer	E group		C group	
	Boys(72) %	Girls(75) %	Boys(45) %	Girls(37) %
Much	93	99	93	67
Not at all	2	--	5	14
Indifferent	4	1	2	19
(No Answer)	1			

Q4. Do you think Americans like Africans? Answer: Yes, No, or I don't know.

Answer	E group		C group	
	Boys(72) %	Girls(75) %	Boys(45) %	Girls(37) %
Yes	81	91	71	57
No	6	2	18	14
I don't know	10	7	11	29
(No answer)	3			

Some remarks added by the E's:

Yes:

"They send us their photos."

"They give us presents."

"The Blacks send them nice things and the Americans also send nice things."

"The Americans are very interested in the Africans."

"They like us so much they like to come here."

No:

"The Americans are too racist." (One response only)

"They have a lot of money and they don't send us any. If they loved us they would give us money and machines to make paved streets like theirs."

Some remarks added by the C's:

Yes:

"They give us flour, cornmeal, powdered milk and cans of oil."

No:

"They are too racist."

"Americans make war. When you see them you get scared."

Q5. If you could go to America, what would you go to see? Name one or two things or persons.

Classified responses	E group Boys %	E group Girls %	C group Boys %	C group Girls %
Friends	51	62	--	--
Buildings	17	49	24	62
Cape Kennedy, Apollo, rockets	17	1	47	--
Schools in Cincinnati	11	3	--	--
Snow	13	1	--	--
President Nixon	8	1	15	10
Markets	5	27	7	--
White People	9	3	--	--
Cincinnati	9	7	--	--
M. Thom (French professor in Cincinnati)	7	3	--	--
Atronauts	6	4	18	10
UN	--	2	16	--
White House	--	--	16	--
Technicians	--	--	8	--

Other things and persons mentioned only two or three times each:

rivers, ocean, boats, subway, automobiles, New York, Washington, Statue of Liberty, James Brown.

Remarks:

Q1. The E's were more impressed by the wealth and economic power of the Americans than the C's were. The C's acquaintance with the United States was in large part limited to the news of the moonshots that filtered into Africa by radio. As a group, only the C boys seemed to be aware of the U.S. military strength, and only the C girls seemed indifferent to, if not ignorant of, U.S. wealth and power. A large proportion of the E's, both boys and girls, spontaneously first associated friends with the U.S. As regards the other places, objects, etc., their answers were more specific than those of the C's.

Q2. The E's were significantly more enthusiastic than the C's at the prospect of living in America, and the E boys more so than the E girls.

Q3. An overwhelming majority of the respondents said they like America. However, the response of the C girls was markedly less postive than that of the other three groups.

Q4. The E's were evidently more conscious of American good will than the C's were. The reasons given by the C's for their belief in the friendly feelings of Americans toward them are in the context of the exchanges with their peers in Cincinnati. The reasons given by the C's are limited almost exclusively to the evidence of American generosity in sacks of surplus flour, boxes of powdered milk and cans of cooking oil.

Q5. The majority of the responses of the E's are person-oriented in terms of friends in Cincinnati. All the C answers are place-oriented with the exception of several references to President Nixon, the astronauts and (NASA?) technicians.

4.2.5 Views of the social studies teachers

With what success can the regular elementary school teacher of social studies, who has had no special preparation in the anthropological approach to the teaching of social studies, integrate the twinned classroom approach with the regular program?

The three social studies teachers who collaborated with the French teacher in exploiting the visual elements of the inter-cultural exchanges were asked to evaluate the program insofar as it concerned them and their discipline.

The instructor for the E-1 group in the fifth grade, which coincided with the first year of the African exchanges, noted that the program got under way slowly because the audio-visuals from abroad did not begin to arrive regularly until after Christmas and there was little other source material on West Africa and Upper Volta to stimulate the pupils' interest. "But by the end of the year," she wrote, "I found our participation in the African French Language Program an enrichment very valuable for the children. Now that it is well organized, I predict that it will be very successful next year and very helpful to the children."

Her successor in the sixth grade wrote, at the end of the second year of the African phase:

> "I feel that we, as Americans, tend to be very narrow in our outlook toward people in other countries. We are very provincial. The children seemed utterly astonished that

people in any part of the world could be so abjectly poor as are the people of Upper Volta. I do not hesitate to say that those involved in the program will be much more open-minded and have a better outlook in their future studies because of their intimate exposure to the cultures of two different groups of people: the French and the Africans.

"We covered much interesting matter, but I feel there was not the interest on the part of the students that I thought there should be. Some tired of the program. I only hope it was not through some failure of my own...

"[The researcher] did a marvelous job of preparing the texts and commentaries, etc. But my difficulty came in trying, with the minimal background I had, to try to convey to the children the matter and at the same time preserve the interest and enthusiasm with which she imbued her letters and tapescripts. So I would say that teacher preparation and a classroom text are important. At the grade school level children just are not ready to take notes. This is what I think was detrimental for us this year.

"However, if I read the aspirations of the program correctly, the program was a success because I do see that the children in the E group became much more interested in social studies than did the children in the other classes.

"I also feel that they can readily understand social conditions better than the others. They naturally showed more understanding and interest when we studied France and Africa.

"I think that a program like the French-Upper Voltan one causes children to be more interested and ambitious--a vital factor in the area of social studies.

"Another observation: if the connection between the study of a foreign language and increased interest in social studies is to be a reality, I think the social studies instructor should have a working knowledge of the related language."

The social studies teacher for the C-1/E-2 group was the same during the two years under consideration. At the end of the first year she wrote:

> "In working with the 36 children of Grade 5 involved in this special project, I found that most of the students were sincerely interested in learning about the people of Upper Volta. Considering that [in the beginning] we didn't have as much material on Upper Volta as would have been ideal, the children's response in gathering information proved they could overcome the drawback and gain from their active participation in finding as much data as possible. Many children expressed the desire to continue pursuing information on Upper Volta.
>
> "I feel that next year, when there is more material coming [from the researcher], the children will benefit even more from this project. The more interchange of ideas and information the children of this class can have with the people of Upper Volta, the more valuable will be their learning and understanding experience."

This teacher had had her students make a notebook on Upper Volta, written and illustrated by themselves. The project director sent a number of the notebooks to the researcher in Ouahigouya who in turn showed them to the administrators, teachers and pupils in the schools there; they were much appreciated.

At the beginning of the second year of the exchanges this class began to participate with the E-1 group in the two-way audio-visual dialogue. At the end of the year the instructor wrote:

> "The African Project, 1970-71, at [this] school was greatly improved over the previous year's program due to the slides, tapes and communications sent [by the researcher]. Also, the personal contact the children had with the children of Upper Volta increased the interest of the students here. Many of the comments throughout the year indicated that they had become increasingly aware of the lives, culture and needs of people existing in a totally different type of society. Even though an actual measure of factual knowledge was difficult to gain, I feel the children will retain much of the data. More important, however, I feel the children will keep and cultivate their awareness and interest in other people outside their limited physical boundaries."

.4.2.6 Attitudes of subjects toward France and the French

The African phase was intended to complement--not supplant--the interest in French culture awakened during the first three years of the twinned classroom program. As a matter of fact, some of the E-1's continued to exchange greetings and letters on their own initiative with "twins" they had met during the French phase.

In May 1971 the two E groups and two C groups responded to a questionnaire inviting statements regarding the subjects' attitude toward France and the French.

The questions were as follows:

1. When you hear the word "France" what are the first things you think of?

2. Are the children of France like you?

   Very much____:____:____:____:____:____:____: Not at all
   1 2 3 4 5 6 7

3. In what way are they most like you?

4. In what ways are they most different from you?

5. Suppose some American child and his family must leave the States and go to live in France. Do you think they would be

   Happy____:____:____:____:____:____:____: Sad
   1 2 3 4 5 6 7

6. Why would they feel this way?

7. Suppose that some child and his family must leave France and come to live in the United States. Do you think they would be

   Happy____:____:____:____:____:____:____: Sad
   1 2 3 4 5 6 7

8. Why?

9. Would you like to visit France?

   Very much____:____:____:____:____:____:____: Not at all
   1 2 3 4 5 6 7

10. Why?

11. If you did visit France what would you like to see most of all?

12. In general, do you think the Americans like the French?

Very much____:____:____:____:____:____:____: Not at all
1 2 3 4 5 6 7

13. Why?

14. In general, do you think the French like the Americans?

Very much____:____:____:____:____:____:____: Not at all
1 2 3 4 5 6 7

A summary of the findings follows.

Answers to the open-ended questions were classified under several large categories and the percentage of children in the class giving answers under each category was computed. On the scaled responses a score of one indicated a very positive reaction and a score of seven a very negative one.

Q1. When you hear the word France, what are the first things that you think of?

Categories	Group E-1 (40) % ans.	Group E-2 (Formerly C-1)(29) % ans.	Group C-2 (36) % ans.	Group C-3 (29) % ans.
Famous sites, monuments, etc.	62	83	86	77
Cuisine	60	37	55	14
French language	42	42	51	41
People (French) (E-1 specified "pen pals and friends")	20	27	37	25
Life style	37	20	—	—
Miscellany (items mentioned only once)	40	37	31	31

Q2. Are the children of France like you? Answer: Very much-Not at all on a seven point scale.

Group	Mean
E-1	2.65
E-2	2.52
C-2	3.61
C-3	3.59

There was a significant difference between the mean of the two E groups and that of the two C groups, but no significant difference between the reaction of the two groups in either category: E or C. In the C category the group that had not studied French (C-2) was almost the same as that of the group that had been studying French by the regular method (C-3).

Q3. In what way are they like you?

Answers in all groups were distributed among four main categories:

physical appearance, life style, education and recreation.

There was no significant difference in answers.

Q4. In what ways are they different?

In all groups the largest percentage of answers mentioned language. Food and customs were the only other frequently cited differences. There was no significant difference in answers.

Q5. Suppose some American child and his family must leave the States and go to live in France. Do you think they would be: Happy--Sad. Answer on a seven point scale.

Group	Mean
E-1	2.65
E-2	2.52
C-2	3.61
C-3	3.59

Again, as in Question 2, there was a significant difference between the mean of the two E groups as compared with that of the two C groups, but no significant difference within either category: E or C.

Q6. Why do you feel this way?

Answers shared almost equally by all groups:

> Happy, because of new experiences, the chance to do exciting things and to meet new people
>
> Sad, because of language difficulties, new customs and separation from friends.

Q7. Suppose that some child and his family must leave France and come to live in the United States. Do you think they would be: Happy--Sad. Answer on a seven point scale.

Group	Mean
E-1	2.93
E-2	2.76
C-2	4.17
C-3	3.19

There was a significant difference between the means of the E groups and that of the C groups. Within the C group there was also a significant difference between the mean of C-3 which had studied French, and C-2 which had not.

Q8. Why would a French family be happy, or sad, to come to the U.S.?

Most answers shared by all groups:

> Happy, because of chance to have new experiences and make new friends
>
> Sad, because of strange language and environment and separation from friends.

Q9. Would you like to go to France? Answer: Very much--Not at all, on a seven point scale.

Group	Mean
E-1	1.6
E-2	1.3
C-2	1.7
C-3	1.4

All groups showed the same degree of enthusiasm at the prospect of going to France.

Q10. Why [would you like to visit France]?

See famous places and see how French people live. Answers were shared by all groups.

Q11. If you did visit France what would you like to see most of all?

In addition to famous sites and how people live, 27% of the E-1 group added:

friends or pen pals.

Q12. In general, do you think Americans like the French? Answer:

Very much--Not at all, on a seven point scale.

Group	Mean
E-1	2.18
E-2	2.13
C-2	2.47
C-3	2.65

No significant difference.

Q13. Why do you think the Americans like or dislike the French ?

Reasons given by all groups for liking the French: good trade relations, similar life style.

Reason for not liking French given by one student: because Americans don't know them.

Q14. In general, do you think the French like the Americans?

Answer: Very much--Not at all, on a seven point scale.

Group	Mean
E-1	2.38
E-2	2.27
C-2	2.67
C-3	2.66

No significant difference.

Q15. Why do you think the French like or dislike Americans ?

Reasons given by all groups for the French to like Americans:

good trade relations, helpful in war, similar life styles.

4.3 Level of interest in continuing the study of French

To what extent did the combination of African studies with the study of French add to or detract from the subjects' interest in continuing the study of French?

There are no instruments for measuring such things mathematically, but two surveys made at the end of the African phase may serve as indicators. The first was a paragraph written by the subjects in which they freely expressed their opinion of the integrated course of African studies and French. The second was the French inventory administered at the end of each year of the project. (See Appendix 7.1)

4.3.1 Subjects' attitudes toward French instruction and African studies: free responses

In May 1971 the subjects in the two E groups were asked to write an unsigned, frank evaluation of the French instruction and the African studies. On the whole, the 69 respondents (40 E-1, 29 E-2) were pleased with both. Their free-form answers corroborated the findings on the preceding inventories and provided additional data on their attitude toward the African aspects of the program.

Following are some of the more significant and representative statements regarding the innovative factor: African exchanges correlated with social studies.

> "I think the communication between the people of Upper Volta and us was a great help, not only in French but in culture and customs."
>
> "I think this year's French class was very exciting because we learned a lot of French and a lot about Africa."
>
> "I think the slides were pretty good. They were not fakey like drawings in books."
>
> "I like to watch the slides about Africa and listen to its people [speaking French]."
>
> "Ever since I was in the second grade I really liked French...You always have interesting news so the class is always interested. I liked studying Africa because the slides were good, and I even had a boy in Africa to correspond with."

"I didn't like it when the social studies teacher just told about Africa. I would pay attention and understand the facts when we saw the slides."

"African social studies were neat. We could hear and see the people of Africa on slides and the tape recorder. We learned a little about these people and could write to our pen pals and ask them questions and things if we wanted to."

"I wish we knew more about sending slides--it's fun, and it's fun getting them too. I can learn more about how Africans live day by day. It's sort of like seeing primitive man in real life. It's nice to know you have a friend in a land so far away. You wonder if you will some day be able to see him or her."

"[The social studies teachers] did an excellent job of teaching us about Upper Volta, but there were too many slides. They couldn't explain a set of slides properly before another set came in. This is my only complaint."

"I think what we're doing with Africa is good--I mean seeing slides (we should see a little more sets than what we did) and reading the dialogues which come with the slides."

"African social studies was boring. I guess it's because we see the same slides over again sometimes."

"The African slides helped, but the teacher didn't talk about them enough."

"I liked the news we got from Africa and how we would discuss the things together."

"Through the study of the slides and even in social studies I learned much about Africa. I didn't realize that people so different are really the same. Often these people may be criticized [for what they do] but I've found that for them it's the right thing. The slides and papers helped to reveal the 'Dark Continent'."

"I liked the African project because it helped us to understand the way the people lived and their instinct for life, and also they are group-centered people. I also liked the slides a lot because it helped us to understand their hardships."

4.3.2 Subjects' attitudes toward the study of French, May 1971

A survey of the attitudes of the subjects toward the study of French at the end of the five-year sequence of twinning procedures (May 1971) revealed that only 3% of the combined E-1 and E-2 groups (66 subjects) wished that French would be dropped the next year, as compared to 26% of the C-3 group composed of 31 sixth graders who had also been studying French for five years.

To the question: Do you like French? the respondents checked the scaled responses as follows:

Response	E groups	C group
Very much	54%	22%
Yes, but not very	38	26
Just a little	6	32
No, I don't	2	20

Responses to the question: Do you often tell your parents about what you are learning in French class? were as follows:

Response	E groups	C group
Very often	20%	6%
Sometimes	64	36
Hardly ever	16	22
Never	--	36

Responses to the question: Do you sometimes talk French outside the classroom? were as follows:

Response	E Groups	C group
Very often	10%	3%
Sometimes	66	32
Hardly ever	23	37
Never	1	28

See Appendixes 7.1 and 7.1.1 for inventory form and complete results.

4.3.3 Comparative results, 1969-1971

A comparison of the responses of the E-1 and E-2/C-1 groups on the French inventory in May 1969, 1970 and 1971 was made. For the complete tabulation of results see Appendix 7.1.2. Responses to three key questions are given here.

Q1. Do you like French?

Group	Year	Responses in percentage of class: Very much %	Yes, but not very %	Just a little %	No, I don't %
E-1	1969	85	13	2	--
	1970	81	10	9	--
	1971	38	52	5	5
C-1	1969	79	18	--	3
	1970	66	20	11	3
E-2	1971	69	23	8	--

Q4. Do you want to continue to learn French next year?

Group	Year	Responses in percentage of class: Very much %	Yes %	No %	I don't know %
E-1	1969	80	18	--	2
	1970	60	28	--	12
	1971	33	57	10 *	--
C-1	1969	50	41	3	6
	1970	40	45	3	12
E-2	1971	54	43	3	--

* This figure is explained by the fact that just before the inventory was taken, it was announced that next year French class for the E-1's would have to be held a half hour before the regular school day--with all that would entail in earlier rising, upset bus schedules, etc.

Q5. Do you wish that French would be dropped next year?

Group	Year	Responses in percentage of class Yes, I do %	 No, I don't %	 I don't care %	 I don't know %
E-1	1969	--	95	3	2
	1970	--	87	5	10
	1971	3	75	22	--
C-1	1969	3	91	3	3
	1970	3	80	11	6
E-2	1971	--	92	8	--

In the figures given in each case one remarks a rise in interest during the last year on the part of the E-2/C-1 and a decline on the part of the E-1 group. It will be noted that the E-2 group had become smaller over the years, declining from 44 in 1966 to 29 in 1971. It had also grown more selective in the process. These factors may have contributed to the divergence in the figures for the two groups.

4.3.4 Parents' attitudes

At the end of each year of the program a survey was made of the parents' attitudes as affecting and reflecting those of their children. A comparative table showing the percentage of parents in each group who indicated opposition, disappointment, indifference, pleasure or enthusiasm on a reaction scale is given below. It covers the last year of the French phase (1968-69) and each of the two years of the African phase (1969-1970 and 1970-71). It should be recalled that during the last year the original C-1 group participated fully in the exchanges and became a second experimental group (E-2).

Attitude of parents toward the project: 1969-1971

Parents	Year	Enthusiastic %	Pleased %	Indifferent %	Disappointed %	Opposed %
E-1	1969	48	48	4	--	--
	1970	51	49	--	--	--
	1971	38	56	6	--	--
C-1	1969	39	53	1	6	3
	1970	44	47	2	7	--
	1971	55	43	2	--	--

One notes a rise in enthusiasm in both groups at the end of the first year of the African phase (1970). At the end of the second year the E-1 parents show more pleasure than enthusiasm whereas the E-2 parents, whose children had just recently entered into the intercultural dialogue, continue to show a rise in enthusiasm.

4.3.5 Subjects' attitudes as seen by their parents: 1971

In May 1971 the parents of the children in the E-1 and E-2 groups were asked to complete two statements regarding the attitude of their children toward the French class at that time as compared to their attitude the year before.

1. As compared to last year, your child's attitude to the French class is one of:

   Greater interest_____ Equal interest_____ Less interest____

2. With regard to continuing French next year he or she seems to be:

   Unwilling____Willing, but not eager_____ Eager_____

The answers to the first question were tabulated as follows:

	Greater interest	Equal interest	Less interest
E-1	41%	55%	4%
E-2	65	35	--

The answers to the second question yield the following:

	Unwilling	Willing, but not eager	Eager
E-1	3%	39%	58%
E-2	--	28	72

The figures and their implications correspond to the statements made by the subjects themselves on the 1971 French inventory reviewed above.

4.4 Language proficiency

In May 1971 the E-1 and E-2 groups took the Common Concepts Foreign Language Test prepared by the California Test Bureau. This is a listening comprehension test for Level I groups.

The student looks at a panel of four small pictures while listening to a stimulus sentence. His task is to identify, from the four frames, the one picture which matches the spoken sentence. In this way he indicates his understanding of the sentence he has heard. The stimulus sentences call for a recognition of details in the pictures representing elements in the common environment. There are eighty sentences incorporated in the test.

The test is designed to evaluate the attainment of Level I objectives (linguistic understandings) in the target language. These objectives are the basic language concepts in both expression and content structure of the language regardless of the specific curriculum or learning program.

The instrument does not test oral production. The demands of large group testing without benefit of a language laboratory makes this impractical. But a student's basic language competence can be estimated more readily by testing oral comprehension than by using measurement techniques based on the secondary skills of reading and writing.

The percentile ranks, standard scores and stanines are arranged in two tables according to the length of time spent in instruction: one to three semesters, and over three semesters. The first table has three separate scales: elementary, junior high and senior high. The second has only two: junior high and senior high.

The time the E-1 and E-2 (former C) groups had spent in French class from Grade 2 to Grade 6 was computed. It was roughly equal to the time a junior high school student spends

in foreign language class in four semesters. Since about 50% of the class time of the E's was devoted to para-lingual activities associated with the intercultural exchanges, the actual time spent in formal language instruction and practice was the equivalent of about two semesters of junior high school foreign language instruction.

The following figures are based on the table of percentiles, standard scores and stanines offered by the constructors of the Common Concepts Foreign Language Test on the basis of the scores of 1,999 junior high school students who had from one to three semesters of instruction.

E-1	Mean standard score: 47	Percentile: 38
E-2	Mean standard score: 49	Percentile: 46

There was no variance between the mean score and the median score in either group.

Common Concepts Foreign Language Test

Percentile, standard score and stanine Reference

Group	Percentage Students	Percentile	Standard Score	Stanine
E-1 E-2	7.6 13.8	88-79	62-58	7
E-1 E-2	12.8 13.8	76-62	57-53	6
E-1 E-2	25.4 34.5	58-42	52-48	5
E-1 E-2	30.7 27.6	38-24	47-43	4
E-1 E-2	16.9 6.9	21-12	42-38	3
E-1 E-2	6.6 3.4	10-4	37-33	2

The higher scores of the E-2 group may be accounted for, at least in part, by the smaller size of the class during the last two years: 29 pupils as compared to 41 in the E-1 group. About 50%

of the withdrawals also from the original group of 40 were for reasons of transfer to other schools--the rest were for lack of ability or interest in French class.

It will be recalled that at the end of the French phase of the project (1966-1969) the E-1 group was superior to the E-2 (then C) group in listening comprehension.

4.5 Materials for Black studies

The materials suitable for Black studies emanating from the African phase of the project may be divided into four categories:

slide collection--about 1200 original color transparencies arranged according to cultural themes; the subjects photo-recorded in the field include persons, places and events never before photographed; not a single commercial slide in the collection

correlated tapes--recorded by African children in French and by the researcher in English

Xeroxed tapescripts accompanying the slides and essays on certain key aspects of contemporary Mossi culture

artifacts--authentic examples of traditional Mossi crafts: household utensils, clothing and ornaments, weapons and tools, bronze castings and wood carvings.

One might also add the letters the researcher sent periodically to her friends and colleagues back in the States. They formed a running commentary on her adventures and misadventures in the bush. Instructors used them to spice the social studies periods.

Not all the slides could be incorporated into the project classes during the time available but they are of such a nature that they can be used to advantage in the future by instructors and researchers in Black culture in a wide variety of teaching and research situations.

The African children's recordings will be of interest to students of comparative linguistics as well as to the students of French, Levels I, II, and III. The audial materials include recordings of interest to musicologists and anthropologists: traditional African music and "talking drums."

For a more complete presentation of the cultural audio-visual materials used in the project--all of which are available to educators-- see Volume II of this report. It contains the

identifications and comments accompanying each of the slides as they appear in the context of a cultural unit. The table of contents of Volume II is Appendix 7.2 of this report.

In examining and handling the artifacts, the subjects were impressed with the skill, intelligence and ingenuity of the Mossi in supplying all their basic needs without any of the machinery and gadgets indispensable to the American way of life.

The instructors in French and social studies were sometimes frustrated because time did not permit them to exploit the cultural materials as they would like to have done. They felt that the materials could be appreciated better by students older than the fifth and sixth graders to whom they were originally and summarily presented. The latter, however, did not seem to think that the materials were too sophisticated for them.

CHAPTER V. CONCLUSIONS AND RECOMMENDATIONS

5.1 The method

The African phase of the twinning experiment corroborates the conclusions drawn at the end of the French phase. It can be maintained, at least at the level of probability--for lack of more refined methods and instruments of control of immeasurable attitudes--that the positive attitudes of 98% of the E group toward the study of French in the elementary grades over a period of five years is due in large part to the experimental variable: the twinning of classes and the subsequent opportunity for interpersonal and intercultural exchanges of audio-visual messages within a cultural context. In any case, the attrition rate of 2% over a five-year period for the E groups compares strikingly with the attrition rate of 70% over the same period in the French class at the University of Chicago Elementary School as reported by Roger Pillet.[1]

The African experience also showed that it is possible to ally social studies and foreign language study in an integrated program through team teaching. In this situation intercultural understanding is the objective and foreign language one means of achieving it.

The African phase also revealed that twinning is appreciated by American children not only when the partners live in an "advanced" culture similar to their own but also when they live in a so-called "primitive" culture of the Third World.

In a long sequence it would be advisable to change the cultural locale from time to time--especially as the children grow older and become more curious and restless socially. (Some of the E's were getting bored with African studies during the second year of exposure.) After the group exchanges have been terminated, individual students may, on their own initiative, continue to correspond with individuals in the foreign culture.

In the early stages of language learning, while the children are still unable to compose their messages in the target language by themselves, the exchange of photos, drawings, greeting cards and post cards on a one-to-one basis is very effective in building up interpersonal relationships. They also add interest to the intergroup exchanges of slides and tapes prepared under teacher supervision.

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[1]Dunkel, Harold B. and Roger A. Pillet. French in the Elementary School: Five Years' Experience. University of Chicago Press, 1962.

The African experience showed that as American children learn more about a contrasting culture--not only how but also why it contrasts with theirs--the qualities of their sympathies are broadened to accept and even to love people who are very different from them. The exchanges gave them--and their parents and teachers as well--more precise reasons based on more precise data than those furnished in text books and mass-media for accepting and even admiring differences instead of being repulsed by them.

The African phase also showed that the success of the audio-visual materials in the classroom depends in large measure on the skill and understanding of the teachers who use them, both in the language classes and in the social studies classes. The teachers must not only be sensitive to the needs and reactions of the American students but also to the values of the foreign culture. A sense of timing is also very important, knowing when and how long to use certain visuals and tapes. However, the children themselves did not agree on how much time should be spent on any of the cultural or linguistic aspects of the program though almost all rated the total program very highly.

The time slot allowed for the French class--one half-hour daily--was inadequate for handling the great wealth of cultural material in French while making the hoped for progress in the mastery of French structures as presented in the basic text: Deuxième Cours. Originally scheduled to be completed in one year, it actually took two years to go through the material in the book.

5.1.1 Language

The twinning factor apparently did not have a significant effect on the rate of language learning. The most that can be said for it in this regard is that, along with exceptionally fine teacher-pupil rapport, it seems to have been a contributing factor to the extraordinary degree of perseverance of the students. Though sufficient statistics on the subject are not available, it is probably safe to say that in no other FLES program have 98% of the beginning students ever opted to continue through five consecutive years of instruction.

5.1.2 The materials

The researcher found herself in an extremely favorable and extremely rare situation for gathering data in a little-explored field of great interest to the cultural anthropologist. She used every opportunity that presented itself for making meaningful social contacts and whenever possible reported them audio-visually. As a result she gathered more cultural data than could possibly be explored in the classroom during the two-year period of the African phase. In fact, much of it could not even be classified and edited for public use until her return to the States during the year set aside for preparing the report on the project (Sept. 1971-Aug. 1972).

In all there are now available to the teaching profession 41 cultural units composed of slides, tapes and text--or slides and text only--on different aspects of Mossi culture. Although the original intention was that visual data be gathered simply to illustrate the ad hoc dialogues between the subjects involved in the project and furnish material for cultural anthropology in the elementary grades, the quantity and content of the documentation go far beyond the limits of the elementary school courses in language and social studies. Much of it has value for the teacher in these fields at the high school and college level, not only in the field of social studies and language methods but also in such fields as fine arts, philosophy of man, comparative religions, comparative education, politics, economics and certain crafts. They have already been used in illustrated lectures in all these fields before a variety of high school and college audiences as well as mixed audiences interested in the Third World.

The 24 units originating in Cincinnati showing various aspects of everyday life in a middle class family are now being used in schools and teacher training institutions in Upper Volta to satisfy the curiosity of people there about life in the United States--a curiosity aroused originally by moon shots and movies.

Just as the African units are a means of introducing American students, teachers, parents and others to a relatively unknown but authentic Third World culture, the American units are a means of introducing Voltan students, teachers, parents and others to unpublicized aspects of life in the United States.

5.1.3 Dissemination

Teachers may borrow individual sets of slides and tapes for short-term use in the classroom or for reproduction by writing to: African Project, Department of Foreign Languages, College of Mount St. Joseph-on-the-Ohio, Mount St. Joseph, Ohio 45051.

Copies of the list of cultural units that appears in Appendix 7.2 are available either from the sponsoring institution named above, or from ERIC Document Reproduction Service, Post Office Drawer O, Bethesda, Maryland 20014.

5.2 Recommendations

The experience of five years of twinning leads to the recommendation of periodic intergroup or interpersonal slide-tape exchanges between American students of foreign languages and their

peers in foreign countries where the target language is spoken. The experience also suggests that the cultural locale be varied from time to time. At least one culture that contrasts with the culture of the American students should be included in the program--preferably a Third World culture, since the Third World includes the largest part of the population of the polyglot "global village," and it is destined to have great impact on the Western world in the years just ahead.

It is further recommended that the twinning procedure be carried beyond the elementary grades into junior and senior high schools. (It has already been tried with a high school class in Columbus, Ohio and found to be very effective.)

The design admits of numerous variations. For example, in cases where the partners abroad are studying English as a second language, the American students may record their messages in English to give their friends practice in understanding the language as spoken by Americans. From the psycho-linguistic point of view, there is much to recommend that both parties in the dialogue speak in their native tongue and listen to the foreign tongue, for in the language learning sequence, listening comprehension precedes oral production.

When the American subjects are twinned with a class in a country whose culture contrasts strongly with the American culture, care should be taken that the selection and presentation of the audio-visual elements in each country be made under the guidance of someone who understands and is sympathetic with the culture of both countries. Otherwise misunderstandings, alienation and hard feelings may arise and prejudices be reinforced. In Third World countries the cultural adviser and interpreter might well be a successful Peace Corpsman or a native who has studied or worked in the United States and has returned to his country with good feelings toward both his native culture and that of his erstwhile hosts. Care should be taken that the people of the Third World are not made to feel inferior, hopeless or antagonistic as a result of their audio-visual contact with the American way of life.

As regards the use of the cultural materials in the classroom, it is suggested that they be available to the students for individual viewing and listening after the class presentation. Also, that they be made available in a resource materials center for the use of teachers in social studies at all levels.

Teachers who are planning to initiate a similar program might profit from an examination of the materials from the French and the African phases on file at the College of Mount St. Joseph which are available on loan.

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VII. APPENDIXES

7.1 French Inventory, May 1971

School_____

1. Do you like French?

   Very much___Yes but not very__Just a little__No I don't__

2. Do you think French is hard?

   Very hard__Hard___Not very hard at all___Easy___

3. Do you think you are doing well in French?

   Very well___Pretty well____Just OK__Poorly___

4. Do you want to continue to learn French next year?

   Very much_____Yes_____No_____

5. Do you wish that French would be dropped next year?

   Yes I do____No I don't_____I don't care_____

6. Do you think your parents are pleased because you are learning French?

   Very pleased__Pleased__Little bit__Not pleased__

7. Do you tell your parents about what you are learning in French class?

   Yes very often__Sometimes__Hardly ever__Never__

8. Do you sometimes talk French outside the classroom?

   Yes very often__Sometimes__Hardly ever__Never__

7.1.1 Composite Results: French Inventory, May 1971

1. Do you like French?	Very much %	Yes, but Not Very %	Just a Little %	No, I Don't %
E-1	38	52	5	5
E-2	69	23	8	-
C-3	22	26	32	20
E average	53.5	37.5	6.5	2.5
C	22	26	32	20

2. Do you think French is hard?	Very hard %	Hard %	Not very hard at all %	Easy %
E-1	3	33	54	10
E-2	-	27	65	8
C-3	6	42	36	16
E average	1.5	30	59.5	9
C	6	42	36	16

3. Do you think you are doing well in French?	Very well %	Pretty Well %	Just OK %	Poorly %
E-1	5	54	28	13
E-2	16	58	23	3
C-3	19	42	26	13
E average	10.5	56	25.5	8
C	19	42	26	13

4. Do you want to continue to learn French next year?	Very much %	Yes %	No %
E-1	33	57	10
E-2	54	43	3
C-3	13	36	51
E average	43.5	50	6.5
C	13	36	51

5. Do you wish that French would be dropped next year?	Yes I do %	No I Don't %	I don't care %
E-1	3	75	22
E-2	-	92	8
C-3	26	19	55
E average	1.5	83.5	15
C	26	19	55

6. Do you think your parents are pleased because you are learning French	Very Pleased %	Pleased %	Little Bit %	Not Pleased %	Other %
E-1	50	37	13	-	-
E-2	73	27	-	-	-
C-3	22	32	19	-	26
E average	61.5	32	6.5	-	-
C	22	32	19	-	26

7. Do you tell your parents about what you are learning in French class?	Yes very Often %	Some-times %	Hardly Ever %	Never %
E-1	20	60	20	-
E-2	19	69	12	-
C-3	6	36	22	36
E average	19.5	64.5	16	-
C	6	36	22	36

8. Do you sometimes talk French outside the classroom?	Yes very Often %	Some-times %	Hardly Ever %	Never %
E-1	20	50	27	3
E-2	-	81	19	-
C-3	3	32	38	29
E average	10	65.5	23	1.5
C	3	32	38	29

7.1.2 French Inventory

Comparative Results 1969-1971

Class size	E	C/E-2
1969	42	39
1970	41	36
1971	41	29

1. Do you like French?

Group	Year	Response in percentage of class: Very much %	Yes but not very %	Just a little %	No I don't %
E-1	1969	85	13	2	-
	1970	81	10	9	-
	1971	38	52	5	5
C-1	1969	79	18	-	3
	1970	66	20	11	3
E-2	1971	69	23	8	-

2. Do you think French is hard?

Group	Year	Response in percentage of class: Very Hard %	Hard %	Not very hard at all %	Easy %
E-1	1969	2	18	60	20
	1970	2	25	45	28
	1971	3	33	54	10
C-1	1969	3	26	53	18
	1970	3	34	54	9
E-2	1971	-	27	65	8

3. Do you think you are doing well in French?

Group	Year	Response in percentage of class: Very Well %	Pretty Well %	Just OK %	Poorly %
E-1	1969	23	57	20	-
	1970	20	46	34	-
	1971	5	54	28	13
C-1	1969	18	50	26	6
	1970	20	48	23	9
E-2	1971	16	58	23	3

4. Do you want to continue to learn French next year?

Group	Year	Response in percentage of class: Very Much %	Yes %	No %	Don't Know %
E-1	1969	80	18	-	2
	1970	60	28	-	12
	1971	33	57	10	-
C-1	1969	50	41	3	6
	1970	40	45	3	12
E-2	1971	54	43	3	-

These children knew that for the following year French was scheduled to be offered before the regular school day with all that that implies in the way of bus schedules, car pools, early rising, etc.

5. Do you wish French would be dropped next year?

Group	Year	Response in percentage of class: Yes I do %	No I don't %	I don't care %	I don't know %
E-1	1969	-	95	3	2
	1970	-	87	5	10
	1971	3	75	22	-
C-1	1969	3	91	3	3
	1970	3	80	11	6
E-2	1971	-	92	8	-

6. Do you think your parents are pleased because you are learning Frenc

Group	Year	Response in percentage of class: Very Pleased %	Pleased %	Little Bit %	Not Pleased %
E-1	1969	80	18	-	2
	1970	73	23	2	-
	1971	50	37	13	-
C-1	1969	79	15	-	-
	1970	74	17	9	-
E-2	1971	73	27	-	-

7. Do you tell your parents about what you are learning in French class?

Group	Year	Response in percentage of class: Yes very Often %	Some-times %	Hardly Ever %	Never %
E-1	1969	30	60	8	2
	1970	28	60	7	5
	1971	20	60	20	-
C-1	1969	23	65	12	-
	1970	31	60	9	-
E-2	1971	19	69	12	-

8. Do you sometimes talk French outside the classroom?

Group	Year	Response in percentage of class: Yes very Often %	Some-times %	Hardly Ever %	Never %
E-1	1969	13	70	15	2
	1970	23	68	9	-
	1971	20	50	27	3
C-1	1969	9	62	29	-
	1970	14	74	12	-
	1971	-	81	19	-

7.2 Topics Treated in cultural units

PART I. AFRICAN UNITS. TAPESCRIPTS ACCOMPANYING SLIDES AND ESSAYS

1. An Introduction to Upper Volta
   English - no slides

2. Getting to Know Upper Volta: Ouagadougou
   English - 40 slides

3. Ougadougou: la capitale
   French - 29 slides

4. Présentation des garçons
   French - 8 slides

5. Présentation du maître et des filles de la classe CM-2
   French with English comments - 13 slides

6. Ouahigouya
   French with English comments - 12 slides

7. Naba Kom. Preceded by a note on culture shock
   French with English comments - 33 slides

8. Gourcy et ses environs
   French with English comments - 12 slides

9. La Journée d'une fille de brousse
   French with English comments - 17 slides

10. La Journée d'un garçon de brousse
    French with English comments - 20 slides

11. Sanctions:
    La Calebasse cassée
    French - 11 slides
    Les Moutons egarés
    French - 12 slides

12. Jouets et jeux
    French with English comments - 22 slides

13. Le Mil
    French with English comments - 22 slides

14. Le Saghbo
French with English comments - 12 slides

15. Au Marché du village
French with English comments - 7 slides

16. Le Tisserand
French with English comments - 8 slides

17. Une Promenade à bicyclette
French with English comments - 23 slides

18. La Fête de l'Indépendance
French - 20 slides

19. La Chasse aux crocodiles
French with English comments - 13 slides

20. The Itinerant Mossi
Essay in English - no slides - not recorded

21. Travel and Transportation--Random Shots
English - 20 slides

22. Voyages et transports en brousse
French - 16 slides

23. Enquête près des artisans
French with English comments - 23 slides

24. Public Health in Upper Volta
Essay in English - 7 slides - not recorded

25. Empirical Medicine as Practiced Among the Mossi
Essay in English, followed by:
a) L'Enfant malade et le guerisseur
French - 10 slides
b) La Jambe cassée
French with English comments - 19 slides

26. A U.S. Foreign Aid Program that Works
French - 13 slides--English Introduction

27. Père Goarnisson, the Schweitzer of Upper Volta
English - 8 slides

28. The Child in the Traditional Mossi Family
Essay in English - no slides - not recorded

29. Problems in African Education: The Example of Upper Volta
Essay in English - No slides - not recorded

30. Problems in African Education: Sequel
Essay in English - 45 slides - not recorded

SUPPLEMENTARY SLIDE UNITS. TEXT ONLY (NO TAPES)

I. Quelques animaux de Haute Volta
French - 25 slides

II. Dance and Music in Upper Volta
French with English comments - 60 slides

III. Faut-il mécaniser? Le Tisserand face à "Voltex"
French with English comments - 34 slides

IV. Traditional Arts and Crafts in Upper Volta
English - 84 slides

V. Modern Voltan Arts and Crafts
English - 50 slides

VI. African Chic
English - 53 slides

VII. Life at the Lazaret: Ouahigouya
English 50 slides

VIII. The African Woman's Day
English - 97 slides

IX. More About Traditional Mossi Chiefs
English - 54 slides

X. Animism and Other religions in Upper Volta
English - 88 slides

XI. Upper Volta: A Window on the Third World
English - 98 slides

PART II. AMERICAN UNITS. TAPESCRIPTS ACCOMPANYING SLIDES

1. Présentation
   French - 15 slides

2. Delhi et sa banlieu
   French - 20 slides

3. Thanksgiving - Un repas chez Linda Burns
   French - 15 slides

4. Une Journée d'hiver à Cincinnati
   French - 13 slides

5. A la patinoire
   French - 9 slides

6. Les costumes et les dessins
   French - 13 slides

7. Les sports et les distractions
   French - 18 slides

8. Au marché
   French - 11 slides

9. Pâques - un repas américain
   French - 20 slides

10. Fountain Square
    French - 12 slides

11. A la Belle Etoile
    French - 12 slides

12. La Ferme
    French - 19 slides

13. Présentation de la classe de Saint William
    French - 30 slides

14. Visite d'une ferme
    French - 20 slides

15. Varia - Saint William
    French - 8 slides

16. La construction de la maison de Joe Tenover
    French - 13 slides

17. Chez le dentiste
French - 7 slides

18. Diapositives diverses - Cincinnati
French - 20 slides

19. Journée de neige à Cincinnati
French - 17 slides

20. L'hiver à Cincinnati
French - 15 slides

21. Joies de la famille
French - 16 slides

22. Au zoo
French - 18 slides

23. Vacances en famille
French - 19 slides

24. Coney Island
French - 17 slides

25. Vacances en Floride
French - 21 slides

26. Vacances en Floride--Suite et fin
French - 11 slides

7.3 Ethnocentric Questionnaire
p. 236, Children's View of Foreign Peoples
Lambert & Klineberg

_____
(School and date only)

YES NO 1. Do you think people of different races and religions would get along better if they visited each other and shared things?

YES NO 2. Do you think our country is a lot better off because of the foreign races (people from different countries) who live here?

YES NO 3. Do you think that most of the other countries of the world are really against us but are afraid to show it?

YES NO 4. Do you think that there will always be war, that it is a part of human nature?

YES NO 5. Do you think it is interesting to be friends with someone who thinks differently from the way you do?

YES NO 6. Do you think girls should only learn things that are useful around the house?

YES NO 7. Do you think that weak people deserve as much consideration from others as strong people do?

YES NO 8. Do you think that a person must watch out or else somebody will make a fool out of him?

YES NO 9. Do you think that teachers should find out what children want to do and not just tell them what to do?

YES NO 10. Do you think there is only one right way to do things?

YES NO 11. Do you think that someday something like a flood or earthquake will destroy the whole world.

YES NO 12. Do you think that there are more contagious diseases nowadays than ever before?

YES NO 13. Do you think you can protect yourself from bad luck by carrying a charm or good-luck piece?

7.3.1 Ethnocentric Questionnaire--Results, 1970 and 1971
Comparative results by individual questions

	May, 1970					
	E-1		C-1		C-2	
	40 respondents		35 respondents		37 respondents	
	yes	no	yes	no	yes	no
	%		%		%	
1	85	13	89	11	95	5
2	50	50	57	43	51	49
3	30	70	11	89	30	70
4	74	26	57	43	35	65
5	87	13	56	44	64	35
6	10	90	20	80	16	84
7	95	5	100	0	84	16
8	58	42	49	51	70	30
9	84	16	89	11	95	5
10	23	77	6	94	27	73
11	33	67	45	55	49	51
12	34	66	37	63	62	38
13	5	95	3	97	3	97
Unprejudiced	E-1	71.4%	C-1	73.8%	C-2	69.0%

	May 1971							
	E-1 40 respondents		E-2(former C-1) 26 respondents		C-2(NoFL) 36 respondents		C-3(FL) 31 respondents	
	yes	no	yes	no	yes	no	yes	no
	%		%		%		%	
1	88	12	85	15	97	3	90	10
2	53	47	54	46	61	39	68	32
3	10	90	12	88	22	78	26	74
4	53	47	27	73	39	61	45	55
5	90	10	88	12	78	22	90	10
6	0	100	0	100	11	89	3	97
7	90	10	92	8	100	0	97	3
8	45	55	46	54	67	33	55	45
9	85	15	100	0	89	11	87	13
10	20	80	8	92	33	67	13	87
11	42	58	50	50	58	42	35	65
12	10	90	18	82	42	58	32	68
13	2	98	0	100	0	100	10	90
Unprejudiced	E-1 78.9		E-2 81.4		C-2 73.3		C-3 77.9	

7.3.2 Ethnocentric questionnaire -- Analysis

To analyze the over-all results of the ethnocentric questionnaire an analysis of variance technique was used. The hypothesis to be tested is that there is no difference in means of the ethnocentric scores for the children in the schools of experimental and control groups. We want to judge whether there is a difference in attitude among the children of the different groups. This is determined by computing an estimate of variance based on the variation among the means of the group (between groups) and an estimate of variance on the variation within groups (within groups). The F-statistics is the ratio of these estimates of variance. A significant test is obtained (i.e., the null hypothesis may be rejected) when the F-ratio is greater than the F-score obtained from the F distribution for specified degrees of freedom and a given level of significance.

The data for each year was tested separately.

The results were not significant for either 1970 or 1971 and therefore the hypothesis of equal mean ethnocentric scores for each of the groups should be accepted.

Results:

1970 F-ratio = 1.96

For 95% level of significance F-ratio should exceed 3.09

i.e., $F_{.95}(2,108) = 3.09$

Test is not significant

1971 F-ratio = 2.21

For 95% level of significance F-ratio should exceed 2.65

i.e., $F_{.95}(3,130) = 2.65$

Test is not significant

Ethnocentric Questionnaire (1970-1971)
Specific Items

Chi - square Test:

A statistical measure to test the hypotheses of statistical independence of responses to specific items of the ethnocentric questionnaire for the four groups in the study.

This test uses the number of yes and no responses as sample data to determine proportional theoretical frequencies and computes the chi-square statistic as an index of the degree to which the sample frequencies deviate from the proportional frequencies that should be present for complete statistical independence. If the deviations are large enough to yield a large chi-square value we reject the null hypothesis of statistical independence and accept the alternative of some form of association between the responses and the experimental and control groups.

(Chi-square)

Oi - observed results
(number of yes and no responses)
Ei - expected result
(theoretical responses)
n - number of cells

Items 1, 2, 3, 5 and 7 for both 1970 and 1971 were tested for statistical independence. The only statistically significant result was for Item 5 in 1970.

For this item we can therefore conclude that in 1970 more of the children in the experimental group thought it interesting to be friends with someone who thinks differently.

For all other items in both 1970 and 1971 there is no statistical evidence to allow the rejection of the hypothesis of independence of the responses of the groups.

7.4 Parents' evaluation of the French class - African phase

College of
Mount St. Joseph on the Ohio
Mount St. Joseph, O.
45051

French/African Project

A. Please place an "x" under the word or words that best express your present attitude toward the program.

	INDIFFERENT	DISAPPOINTED	OPPOSED	PLEASED	ENTHUSIASTIC
Father					
Mother					

B. 1. As compared with last year, your child's attitude to the French class is one of:

GREATER INTEREST	EQUAL INTEREST	LESS INTEREST

2. As compared with last year he or she now speaks French or talks about French

LESS OFTEN	AS OFTEN	MORE OFTEN

3. With regard to continuing French next year he or she seems to be

UNWILLING	WILLING, BUT NOT EAGER	EAGER

4. His or her attitude toward the African people seems to be one of

FRIENDLINESS	INTEREST	INDIFFERENCE	HOSTILITY

5. What, in your opinion, are the strongest points of the French/African classes?

6. What are the weakest points?

7. How might the classes be improved?

8. Additional comments: (Put on back of paper)

_____
Signature of Parent

_____
Date

7.5 Attitude Index--Africa, May 1971

_____
(School and date only)

1. When you hear the word AFRICA what are the first things you think of?

   1 _____

   2 _____

   3 _____

   4 _____

2. Are the children of Africa like you?

   Very much ___ : ___ : ___ : ___ : ___ : ___ : ___ : Not at all
   1 2 3 4 5 6 7

3. In what ways are they most like you? _____

   _____

   _____

   _____

4. In what ways are they most different from you? _____

   _____

   _____

   _____

5. Suppose that some American girl or boy and his family must leave the States and go live in Africa. Do you think he would be

   Happy ___ : ___ : ___ : ___ : ___ : ___ : ___ : Sad
   1 2 3 4 5 6 7

6. Why do you feel this way?_____

_____

_____

_____

7. Suppose that some girl or boy from Africa and his family has to leave their country to come to live in the States. Do you think that they would be

Happy_____:_____:_____:_____:_____:_____:_____: Sad
1 2 3 4 5 6 7

8. Why?_____

_____

_____

_____

9. Would you like to visit Africa?

Very much_____:_____:_____:_____:_____:_____:_____: Not at all
1 2 3 4 5 6 7

10. Why?_____

_____

_____

_____

_____

11. If you did visit Africa what would you most like to see?

_____

_____

_____

_____

_____

12. In general do you think Americans like Africans?

Very much _____:_____:_____:_____:_____:_____:_____: Not at all
1 2 3 4 5 6 7

13. Why?_____

_____

_____

_____

_____

14. In general, do you think that the Africans like the Americans?

Very much_____:_____:_____:_____:_____:_____:_____:Not at all
1 2 3 4 5 6 7

15. Why?_____

_____

_____

_____

16. From what you have seen in the slides and learned in class do you think you have gotten to know the people of Africa?

Very well_____:_____:_____:_____:_____:_____:_____: Not at all
1 2 3 4 5 6 7

17. Are you happy that you will learn more about the people of Africa next year?

Happy_____:_____:_____:_____:_____:_____:_____:Sad
1 2 3 4 5 6 7

18. Why do you feel this way?_____

_____

_____

19. From what you have seen and learned in class do you like the people of Africa,

Very much_____:_____:_____:_____:_____:_____:_____: Not at all

20. Why do you say that? _____

_____

7.6 Inventaire des attitudes et des idees de jeunes Voltaiques a l'egard de l'Amérique et des Américains suivant une experience interculturelle (Ouahigouya, Octobre 1969 - Juin 1971)

Sujets: Quatre classes expérimentales, dont deux classes de garçons CM-2 (total 72) et deux classes de filles CM-2 (total 75).

Deux classes témoins, dont une classe de garçons CM-2 (total 45) et une classe de filles CM-2 (total 37).

Chaque classe expérimentale a participé à un programme d'échanges audio-visuels avec leurs homologues américains pendant une année scolaire, soit 1969-70, soit 1970-71.

Les classes témoins n'ont pas participé au programme.

Inventaire: Une série de cinq questions auxquelles les sujets devaient répondre brièvement, par écrit, en gardant l'anonymat. Le questionnaire a été administré par les enseignants en fonctions, pendant le troisième trimestre.

Q1. Quand tu entends le mot Amérique à quoi penses-tu?

Résumé des réponses

	Expér.		Tém.	
	G.	F.	G.	F.
	%		%	
a) Richesse, puissance économique	61	38	46	2
b) Apollo, fusées, lune, etc.	42	9	57	43
c) Amis	23	25	--	--
d) Constructions: gratte-ciel, usines, belles maisons	21	25	16	5
e) Dons: farine, lait, huile	21	14	20	49
f) Grandeur, beauté	10	22	--	--
g) Techniciens, savants	15	1	--	--
h) Froid, neige, saisons	12	4	--	--
i) Bien-être	13	1	--	--
j) Cincinnati	11	1	--	--
k) Photos et diapositives	--	3	--	--
l) Puissance militaire, bombes	1	--	23	1

Quelques observations ajoutées par des sujets expérimentaux:

"C'est un pays où on ne peut pas être malheureux."

"Les Américains ne souffrent pas du tout."

"Rien ne les dérange. Ils vivent en paix et en bonne santé."

"Je pense que l'Amérique a de grandes choses et que la Haute-Volta n'a rien."

"A la deuxième guerre mondiale, l'Amérique a lancé la bombe atomique sur le Japon."

Observation ajoutées par un sujet témoin (fille):

"Ils pratiquent le racisme."

Q2. Salif est un jeune garçon comme toi. Il apprend qu'il doit quitter la Haute-Volta pour aller vivre en Amérique. Sera-t-il triste ou sera-t-il heureux en entendant cette nouvelle? S'il sera triste dis pourquoi. S'il sera heureux, dis pourquoi. (Pour les filles, "Salif" devient "Salimata".)

Résumé des réponses

	Expér.		Tém.	
	G.	F.	G.	F.
	%		%	
Il sera heureux	78	62	42	41
Il sera triste	13	17	58	59
Il sera à la fois triste et heureux	9	22	--	--
Raisons d'être heureux:				
a) On verra des choses nouvelles	56	53	80	86
Note: Les choses sont souvent specifées par les sujets expérimentaux, rarement par les sujets témoins.				
b) On y trouvera richesse, vie facile	24	25	10	6

	Expér. G.	Expér. F.	Tém. G.	Tém. F.
	%		%	
c) On verra des amis	7	14	--	--
d) Divers	5	14	10	--

Quelques observations ajoutées par des sujets expérimentaux:

"Salif peut devenir un jeune étudiant et avoir sa voiture personnelle avec son conducteur qui va l'amener au travail chaque jour."

"Il aura des cadeaux."

"Il verra ses amis à Cincinnati. Quand il était en Haute-Volta il entendait les voix de ses amis et a vu leurs photos, mais là-bas il sera plus heureux encore."

"Actuellement nous avons des amis en Amérique. Avec cette amitié qui règne entre les Voltaiques et les Américains, Salif sera heureux de vivre parmi ses amis."

"Salimata sera plus riche qu'elle n'est en Haute-Volta."

"Elle aura à manger comme elle voudra. Elle sera bien logée, bien habillée."

"En revenant elle apportera un peu de la richesse de l'Amérique pour ses parents."

"Sa vie sera bonne, son intelligence augmentera et elle aura une bonne humeur et puis elle sera la seule petite Africaine parmi toutes les filles américaines."

Quelques observations ajoutées par des sujets témoins:

"Salif deviendra un jour technicien à la NASA."

"Il verra la puissance des Américains et leur joie de vivre."

"Il sera riche et aimé."

"Salimata aura de beaux habits qui ne coûtent pas cher."

Raisons d'être triste:

Plus de 80% des répondants--classes expérimentales ainsi que classes témoins--allèguent la nostalgie du pays et du village, l'absence des parents et des camarades. Pour le reste, on allègue son ignorance de l'Amérique: du pays, des gens, de la langue, des jeux--et l'étrangeté de la nourriture.

Quelques réponses, à titre d'exemple, tirées des classes expérimentales:

"Une fois qu'ils ont l'âge de raison, les petits Africains ne veulent pas quitter à côté de leurs parents, même si c'est pour aller à l'école. Ils refusent si on ne les force pas."

"On ne peut pas vivre en bonne santé quand on n'est pas dans sa famille."

"Ils pensera toujours à ses parents, à ses amis qu'il a quittés et il maigrira petit à petit."

"Il aura la nostalgie de la famille et ses souffrances."

"La chasse au gibier, aux rats sera finie pour lui."

"Il n'aura pas de to à manger."

Raisons d'être à la fois triste et heureux:

Elles ne différent pas des raisons données plus haut.

Q3. Aimes-tu les Américains?
Réponds: Bien, Pas du tout, ou Ça ne me dit rien.

Résumé des réponses

	Expér.		Tém.	
	G.	F.	G.	F.
	%		%	
Bien	93	99	93	67
Pas du tout	2	--	5	14
Ça ne me dit rien	4	1	2	19
Pas de réponse	1			

Q4. Penses-tu que les Américains aiment les Africains?
Réponds: Oui, Non, ou Je ne sais pas.

	Expér.		Tém.	
	G.	F.	G.	F.
	%		%	
Oui	81	91	71	57
Non	6	2	18	14
Je ne sais pas	10	7	11	29
Pas de reponse	3			

Quelques observations ajoutées par des sujets expérimentaux:

Oui--"Ils nous envoient leurs photos."

"Ils nous donnent des cadeaux."

"Les noirs leur envoient de belles choses et les Américains envoient aussi de belles choses."

"Les Américains s'occupent bien des Africains."

"Ils nous aiment tellement qu'ils veulent venir ici."

Non--"Les Américains sont trop racistes."

"Ils font esclaves des noirs."

"Ils ont beaucoup d'argent et ils ne nous l'envoient pas. S'ils nous aimaient ils nous donnerait de l'argent, des machines et goudonneraient nos rues comme leurs rues."

Quelques observations ajoutées par des sujets témoins:

Oui--"Ils nous donnent de la farine, du maïs, du lait en poudre, des bidons d'huile."

Non--"Ils sont trop racistes."

"Les Américains font la guerre. Quand on les voit on peur d'eux."

Q5. Si tu pouvais aller en Amérique, qu'irais-tu voir? Nomme une ou deux choses ou personnes.

Résumé des réponses

	Expér. G. %	Expér. F. %	Tém. G. %	Tém. F. %
a) Amis	51	62	--	--
b) Bâtiments: gratte-ciel usines, maisons-étages	17	49	24	62
c) Cape Kennedy, Apollo, fusées	17	1	47	--
d) Ecoles à Cincinnati	11	15	--	--
e) Neige	13	3	--	--
f) Président Nixon	8	1	15	10
g) Marché	5	27	7	--
h) Les blancs	9	3	--	--
i) Cincinnati	9	7	--	--
j) M. Thos (professeur de français à Cincinnati)	7	3	--	--
k) Astronautes	6	4	18	10
l) CNU	--	2	16	--
m) Résidence du Président	--	--	16	--
n) Techniciens	--	--	8	--

Choses ou personnes nommées une ou deux fois seulement:

fleuves
mer
bateaux
métro
voitures
New York
Washington
Statue de la Liberté
James Brown